THE CURE OF ALL YOUR PROBLEMS AND WORRIES

A Sermon by Faqeeh-ul-Asr
Hazrat Maulana Mufti Rasheed Ahmad
Damat Barakato-hum

Translated by
Qamar A. Rizwan
[Asst. Professor of English]

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ATTESTATION

My sermon "The Cure of all your Worries" was presented to me for correction in the form of a booklet, having been taken down from an audio-cassette. Permission was requested for publishing it. I have gone through it carefully and made the necessary amendments.

May Allah Ta'ala accept this inconsiderable effort and make it beneficial for the Ummah.

All those people who are assisting in any way the publication of my sermons, may Allah Ta'ala make their efforts "Sadaqah-i-Jariah" for them and a treasure for them in the World Hereafter.

Aameen!

Rasheed Ahmad
15th Shawwal 1403 Hijri

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

There are so many different problems in the world. Everyone is worried about something ... wealth, personal honour, one's own life and so on. Let us first take these three mentioned one by one.

THE WORRY OR "PARAYSHANI" OF WEALTH

What is the source of this worry? Today everyone measures the progress of people in terms of the wealth and position they have acquired. He assesses the wealth people have amassed, the status they have gained and then he feels depressed about his own statelessness. He is affected by a double wound - one is the pain or "parayshani" that he himself has no wealth, the second is the torment or "parayshani" that the others have gained so much and he is left bare handed. This is what the whole world today is worried about --- the comparison between himself and the other people. Come to think of it, had all the people in the world been created equal there would have been no worries, no problems at all. People would have resigned themselves to a uniform world. They would have lived their lives exactly similar to that of the others. But the problem is that, that is not the way the world is. Some people here possess untold riches while there are others who go supperless. So, when people observe this disparity they suffer a double torment. One is the pain of having nothing themselves and the other is the torment of watching those who have everything. Pain upon pain, suffering upon suffering!!

THE WORRY OR "PARAYSHANI" OF HONOUR

The second worry or "parayshani" is that of honour. People are harassed by the thought that they have no social status; that people do not honour and respect them; that they regard them with contempt; that they are tortured by the people in many different ways.

THE WORRY OR "PARAYSHANI" OF LIFE

The third is the "parayshani" or anxiety about life. This in turn has different branches:

a) The worry of illness:- The world is oh, so full of diseases, such fatal illnesses ... all the doctors, the "hakims" and their prescriptions have proved useless ... all charms, all talismans proved futile ... all savings, all wealth gone down the drain ... being faced with bankruptcy and yet the disease persists, the malady is still there!!

b) The anxiety, the "parayshani" of enemies:- People are plagued by the thought that a certain person has become their enemy ... that he is after their life ... he is a constant source of torture ... that their enemy sometimes hurts them physically and is sometimes the cause of financial loss.

c) The fear or "parayshani" of sudden calamities:- A fire broke out and burned everything down to the ground ... a traffic accident took place ... a building collapsed ... and to add to these is the anxiety of ships sinking or planes crashing.

d) The problem of getting married:- Majority of the people suffer from this "parayshani". A suitable match cannot be found ... or if it was found and the boy got married then the

"parayshani" is that *she* is ruling the roost! The parents of young girls are worried about getting their daughters married to suitable boys. They go to holy people and ask them for a "ta'weez" or amulet, they ask the holy people to pray for them; they themselves recite certain "Ayats", certain "wazaif" constantly. And then when all their efforts bear fruit what happens? After marriage, the very next day fighting starts between husband and wife. The wife becomes an affliction for the husband and the husband becomes a torment for the wife. Both of them become a punishment for one another!

e) The problem, the "parayshani" of offspring:- There are so many people beset by the problem of childlessness. But then after countless efforts when children *are* born, what happens? The very same children become a nuisance to their parents. They even despise their parents. These are the children the parents prayed for!

This reminds me of a joke. An able-bodied, robust man was sitting by the road-side and asking Allah Ta'ala. "Allah Ta'ala please give me a horse. Please, I pray give me a horse." Nearby a soldier's mare foaled. On the lookout for someone the soldier came upon the man, gave him a whiplash and ordered, "Pick up this foal and take it to the stable." Heaving the foal on to his back the man muttered to himself, "Ya Allah! You *do* listen to prayers but you do not understand them. I asked you for a horse to ride on and you gave me one which is riding on me!"

The same is the case with marriages and children. People pray for them, yearn for them considering them to be a blessing. But when their prayers are answered the children or husband/wife become a bane instead of a blessing, a torture instead of joy.

ومن یحمدِ الدنیا لعیش یسره　　　فسوف لعمری عن قریب یلومها
اذا ادبرت کانت علی المرء حسرة　　　و اذا قبلت کانت کثیرا همومها

"The person who praises the world for its pleasures and luxuries will soon after experiencing it, denounce and condemn it. The absence of worldly pleasures is a source of regret and "parayshani", and yet their presence is a source of worry and "parayshani" too!"

In short, this world is nothing but a vale of sorrow, a place full of problems, anxieties and sufferings.

THE MOST EFFECTIVE, MIRACULOUS CURE FOR ALL PROBLEMS, FOR EVERY "PARAYSHANI"

The one and only cure for all your worldly anxieties and problems, for every sort of "parayshani" is to seek the approval of your Maker.

کسی کو رات دن سرگرم فریاد و فغاں پایا
کسی کو فکر گوناگوں سے ہر دم سرگراں پایا
کسی کو ہم نے آسودہ نہ زیر آسماں پایا
بس اک مجذوب کو اس غمکدہ میں شادماں پایا
غموں سے بچنا ہو تو آپ کا دیوانہ ہوجائے

"Day and night I found them in lamentation,
Endlessly suffering from many a tribulation,

No one found I, happy under the blue sky,

Except the "Majzoob"[1] in a state of exhilaration,

The one who wants his worries to end should lose himself in Thy love."

The One who has in His treasury all the wealth and fortune, honour and status, health and well-being, peace and prosperity, it is He who says:-

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللهِ اَلاَ بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ ۝ اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ۝

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah Ta'ala do hearts find satisfaction. For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return." (13:28-29)

You may be facing financial problems, or problems of health; you may be suffering from a disease or from the enmity of people, or then an accident may have befallen you, whatever the problem, the "parayshani" is - the only solution is to placate your Maker, to gain His favour and benevolence. In the Holy Quran Allah Ta'ala says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَّلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ۝

"Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is

[1] Majzoob:- One absorbed in divine meditation.

good and pure, and We will bestow on such their reward according to the best of their actions." (16-97)

If you have in your possession only two things - "Emaan" (Faith) and a record of righteous deeds then Allah Ta'ala, the Almighty promises that He will surely, but surely grant you a life of perfect ease and comfort.

This Ayat contains three stresses: "laam-e-takeed", "noon saqelah" and "qasam". "Laam-e-takeed" pertains to "Jawab-e-qasam". Thus Allah Ta'ala is Himself making a promise. He is pledging His word that the one who gains My favour I will certainly, of a certainty deliver him from every kind of "parayshani", and I will grant him a life of ease and comfort.

Allah Ta'ala further says:

وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَه مَعِيْشَةً ضَنْكًا وَّنَحْشُرُه يَوْمَ الْقِيَامَةِ اَعْمٰى ٥
قَالَ رَبِّ لِمَ حَشَرْتَنِىْ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ٥ قَالَ كَذٰلِكَ اَتَتْكَ آيَاتُنَا
فَنَسِيْتَهَا وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ٥ وَكَذٰلِكَ نَجْزِىْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ
رَبِّه وَلَعَذَابُ الْآخِرَةِ اَشَدُّ وَاَبْقٰى ٥

"But whosoever turns away from My message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment. He will say: "O my Lord! Why hast thou raised me up blind, while I had sight (before)?" Allah Ta'ala will say: "Thus didst thou, when Our signs came unto thee, disregard them: so wilt thou, this day be disregarded". And thus do We recompense him who transgresses beyond bounds and believes not in the signs of his Lord: and the Penalty Of the Hereafter is far more grievous and more enduring" (20: 124-127)

Here again with emphasis Allah Ta'ala says that the person who disobeys My orders, who does not conform to My rules, I will narrow down his life in this world. He may acquire the kingship of this world ... all the honour and status it has to offer ... the whole world may well nigh be at his feet ... wealth and fortune, rank and honour, fame and glory may all be his but I have decided once and for all that his heart will never feel the blessing of peace. He will always be surrounded by worries and anxieties. And this decree is for this mortal world only. In the next world I will raise him up blind.

"Ya Allah, I was not blind in my mortal life, why have you taken away my eyesight now?" He will inquire.

"You were blind to my orders in the worldly life of yours. That is why you have been given this eternal life as a blind man", will be the answer.

This ordeal will take place on the very Day of Judgment itself. What will happen later when he will be called upon to give his true account? That stage and the ones after that will be the really difficult ones.

May Allah Ta'ala give us the opportunity to prepare ourselves for the Day of Judgment. May He create an anxiousness for the Hereafter in our hearts. (Ameen)

Thus, in a nutshell, the cure for every ill is to try and please Allah Ta'ala. And, "Eman" and "A'maal-e-Sualeha" (righteous deeds) are the means through which the benevolence of Allah Ta'ala can be gained.

THE MEANING OF "A'MAAL-E-SUALEHA"

Here let me clarify something. What is the meaning of "A'maal-e-Sualeha"? There exists a great misunderstanding among the common people in this connection. That is why I have to admonish you time and time again. "A'maal-e-Sualeha" (righteous deeds) does not mean to perform "Nafil Ibadaat" (non-obligatory prayers) as much as possible. What they do mean is to refrain from disobeying the orders of Allah Ta'ala.

Hazoor-e-Akram ﷺ has said:

"اتق المحارم تكن اعبد الناس"

i.e., to avoid sins is a great act of worship. A person may offer "nawafil", "tahajjud" and "zikr", he may count the beads of a rosary or recite the Holy Quran, but only these things will not save him from the wrath of Allah Ta'ala. On the other hand if a person avoids all kinds of sins, offers repentance for those already committed, continues to perform his duties (faraiz) without offering any "nawafil" at all, he will of a certainty be granted salvation.

The avoidance of sins is the medicine whereas "nafil 'ibadaat" are a nutritious diet. If a sick person is not given any medical treatment then a nutritious diet only will be of no benefit to him. It will in fact be harmful to him. Then, giving up of sins is a strong foundation for a solid building, whereas "nafil 'ibadaat" are its paint and decoration. If the foundation is not strong then the plaster and paint merely will not save it from disaster.

Repentance and begging forgiveness are the sand paper in cleansing our hearts from all sins, whereas "nawafil" are

the polish and paint. A dirty cloth or rusty iron does not easily accept a coat of paint. A paint on such a thing will neither shine nor last long. And painting such things would be an insult to the paint itself too. So the rule is that first of all you should earnestly, sincerely repent your sins thus scraping the rust from your heart and then experience the manifestations and blessings of 'nafil' prayers. Hazrat Roomi رحمہ اللہ تعالیٰ says:

آئنت دانی چرا غماز نیست
زانکہ زنگار از رخش ممتاز نیست
رو تو زنگار از رخ او پاک کن
بعد زیں ایں نور را ادراک کن

Your heart mirrors not His love
Rusty with your sins it is
Remove this rust and you shall
Perceive how truly Glorious He is!

The avoidance of Hell depends solely on the forsaking of all sins. A person may offer as much "nafil 'ibadaat" as he possibly can and yet until and unless he gives up committing sins he will not escape the punishment of Hell. Hazoor-e-Akram ﷺ has said:

"On the Day of Judgment there will arrive many such groups of people whose good deeds will be like mountains, and yet they will be thrown into Hell"

The Sahabah-e-Keram رضی اللہ تعالیٰ عنہم enquired, "Will the people who offer salat be thrown into Hell?"

"Yes". Hazoor-e-Akram ﷺ replied. "For, they did offer salat, they used to fast too, they even got up at night to worship Allah Ta'ala, but whenever they got a chance to commit a sin they jumped at it"

It is a clear fact that all your problems, worries and anxieties will be alleviated only when you repent your disobedience and gain the favour of Allah Ta'ala. Your Lord and Creator is not placated with "tasbehaat" (reciting the rosary), and "nafil ibadaat" (non-obligatory prayers), "nafil salat", "nafil rozah" (fasting), "nafil sadaqah", "khairaat" (charity) and reciting the Holy Quran cannot gain His favour. Your Lord and Master is only pleased when you desist from disobeying Him. Along with discharging your duties towards your Creator and His creatures, you should forsake all sinful deeds forever.

A person is very much mistaken if he continues offering "nawafil", and reciting the Holy Quran, but neglects his "faraiz". Or, if he performs Hajj every year, helps the orphans and the needy, spends large amounts on the upkeep of mosques and religious schools, but along with these he accepts bribes, tampers with the scales when weighing, is guilty of adulteration, or usurps the rights of others in any way, and then he believes that he has fulfilled all the conditions of "A'maal-e-Sualeha" he is only but deceiving himself. His "Nafs" is leading him astray too by making him believe that he is performing all the righteous deeds and thus gaining the favour of Allah Ta'ala.

These are the people about whom Allah Ta'ala says:

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ○

"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?" (18:104)

Many people have such a smug sense of self-righteousness that while they go on doing wrong along with some right they think that they are acquiring merit.

The "Sufis" have laid particular emphasis on this. They say that you must abstain from all evil deeds before adorning yourself with the jewels of righteousness. The basis of "A'maal-e-Sualeha" is to forego all transgressions and fulfil all obligations i.e., faraiz. A person who steadfastly adheres to this principle he will be the one to gain such an affinity with Allah Ta'ala that he will be granted the blessing of offering "nawafil" and "zikr" witho t conscious volition. He will be unable to live without thinking of his Beloved. The love of Allah Ta'ala will permeate his heart, fill it to the brim. After renouncing all sins, according to Hazrat Majzoob Rahem Ullah Ta'ala his condition will be:

Every desire has left my heart
Come now O Beloved, all alone am I.

In addition to discharging your obligations (faraiz) if you renounce all sinful deeds then you will automatically begin offering "nawafil". One necessarily follows the other. It is Satan and your "Nafs" which deceives you when they tell you to continue offering "nawafil" without renouncing sins. Preachers and sermonizers also tell the people to recite a particular "tasbih" (rosary) and to offer a set number of "nawafil" These, they claim are enough to turn you into a

righteous man. According to them there is no need to forsake "Haraam" (prohibited in Islam) or to refrain from sinful actions. Do whatever you like but at the same time steadfastly offer these "nafil ibadaat", they say. In this way keep the Creator happy and His creatures too! In other words keep the "Sheikh" (holy man) pleased and please the profligate too! Save your religion and don't let go of your worldly greed!! Because of this very ignorance and stupidity countless self-created pious and holy men are indulging in prohibited rites and ceremonies. On occasions of happiness even on occasions of sorrow these people do not miss a chance of committing "bida'at" (innovations in religion). They blindly follow the wrong practices of their ancestors. It is a lamentable fact that now-a-days there are no religious guides left. Ya Allah, before my death I beseech Thee to send to this world innumerable religious advisers and guides. It will make me so happy to know that such people have arrived in this world during my life-time. (While offering this prayer Hazrat Mufti Sahib's voice trembled with emotion and his eyes filled with tears).

Now this may seem perplexing and incomprehensible that here a person with a head-ache is being advised to forsake sins as a cure. A person suffering from heart attacks is not being told to consult a heart specialist, instead, he is being advised to repent his transgressions (offer taubah). Why? There are two answers:

(1) The people I am addressing, those in front of me are all Muslims. It is an essential part of a Muslim's faith to say "Aamanna-wa-saddaqana". (We believe all the orders of Allah Ta'ala and Rasool-Ullah ﷺ). As Muslims you ought to submit without any hesitation to the orders of Allah Ta'ala and His Prophet. You may or may not understand a particular order. It may seem beyond all reasoning to you.

But remember. that the One in whom you have complete faith. He is the one who is ordering you thus. You just have to obey the order without any hesitation.

(2) First of all, rationally consider the fact that wealth. health. honour and comfort. every single blessing is in the hands of Allah Ta'ala. "Ma'az Allah" (God forbid) is there any earthly blessing which He cannot bestow upon you? Is there any gift which is not in His treasure hold? If God forbid you are oppressed by an enemy. or suffering from some disease. or if you are facing financial problems. or any other problem some other "parayshani" plagues you then reflect. Think about this ... Is it not in Allah Ta'ala's power to deliver you from all these evils? Does He not have the power to solve all your problems, alleviate all your sufferings? His divine coffers are full to the brim. He is the possessor of everything, this is the firm belief of every Muslim Though as a Muslim you believe in it, yet I am asking you to think about it again. The reason is that, just possessing the knowledge of something is not enough. When a person thinks. when he seriously meditates upon something only then is it impressed upon his heart. It has such a deep effect upon the heart that it cannot be then easily forgotten. Otherwise as often happens a person does know something, but it has no effect on his heart. The mere knowledge thus becomes useless. This is the reason I am asking you to think deeply about your belief that Allah Ta'ala is the Supreme Possessor of All.

The second point to ponder is that can you take away anything from anyone without his consent? This may be possible in this world. Here you can steal or rob someone of his wealth. Or you can use the influence of someone in power to compel the owner into giving you something. But it is certain that all such craftiness will be of no use in the

coun of Allah Ta'ala There, no one can commit a robbery nor can you compel Allah Ta'ala into giving you something upon someone's recommendation So this proves that if you do not please Him you won't get anything from His Divine Coffers.

Now, combine both the points together and then decide for yourself. Firstly, Allah Ta'ala has in His divine power to grant our every wish, to solve each and every problem we face and secondly we cannot take anything away from Him without his consent. Thus it becomes clear that if we want something from Allah Ta'ala, if we want Him to alleviate our sufferings, to solve every "parayshani" then the only and only way is to please Him. Only after gaining His pleasure (Raza) will we be showered with His blessings.

HOW DOES RENUNCIATION OF SINS LEAD TO THE ALLEVIATION OF WORRIES AND ANXIETIES?

I have always told you that the only cure of all worries every "parayshani" is to give up all sinful deeds, every "gunah" forever. Today I want to explain in detail how by obeying His orders and renouncing all "gunah", all sins, (or if a sin is committed, then how by immediate repentance) you can get rid of all your worries, all your anxieties, every "parayshani". I want to tell you how you can lead a problem-free life. So, enumerated here are the ways for doing so.

(1) In the Holy Quran Allah Ta'ala has admonished again and again that the calamities and sufferings in this world are only due to the people's disobedience to His orders and their indulgence in "gunah" (sins). If you give up all types of "gunah" and offer "taubah" (repentance) for your sins and

thus gain His favour, then He bestows upon you all the means of living a peaceful, happy life. In this connection listen to some of Allah Ta'ala clear statements.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ o

"Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their Deeds: in order that they may turn back (from Evil)." (30:41)

This "Ayat" contains His clear decision. That is to say, all the disasters which are taking place on the earth, or on the seas are a direct result of the sinful deeds of the people. Furthermore, Allah Ta'ala says that these disasters and calamities are just an example. They are not the entire punishment. The entire punishment will be meted out to them on the Day of Judgment. The world is not a place of recompense. In spite of it, Allah Ta'ala says, We will just let you have a taste of the punishment. Now, observe the storms of disasters and calamities in this world, and think that these are but a part of the punishment; they do not constitute the whole it. Imagine what will be the entire punishment on the Day of Judgment!

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ o

"Whatever misfortune happens to you is because of the things your hands have wrought and for many (of them) He grants forgiveness." (42:30)

This "Ayat" conveys the same message. Allah Ta'ala overlooks many of our misdeeds committed in this world

The sufferings we see in this world are a punishment for only a few of our misdeeds. Even then there are so many calamities. so many troubles, untold miseries. If so innumerable are the miseries then how countless must our misdeeds be!

وَعَدَ اللهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوْا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ O

"Allah Ta'ala has promised to those among you who believe and work righteous deeds that He will, of a surety, grant them in the hand, inheritance (of power), as He granted it to those before them; that he will establish in authority, their religion the one which He has chosen for them; and that He will change their state after the fear in which they lived, to one of security and peace: "They will worship Me (alone) and not associate ought with Me." If any do reject Faith after this, they are rebellious and wicked." (24:55)

In this 'ayat' Allah Ta'ala has promised three things to those who have Faith and work righteous deeds:

1. Power and authority over land.
2. The mastery over all, of the Religion of Islam.
3. Peace and security from every kind of fear.

Thus as I have already told you in detail, the meaning of "A'maal-e-sauleha" is to forsake all sins. This is clarified at the end of this "ayat" as well. Those people who are thankless, who do not obey Allah Ta'ala are "fasiq", the rebels and the wicked. For them are not the blessings

promised in the above ayat. The blessings are for those only who obey the orders of Allah Ta'ala.

In another place in the Holy Quran Allah Ta'ala has promised that if you become true Believers you will be blessed with mastery and victory on every front.

It is said:

وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ O

"For ye must gain mastery if ye are true in Faith." (3:139)

وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرَاغَمًا كَثِيْرًا وَّسَعَةً ط

"He who forsakes his home in the cause of Allah, finds in the earth many a refuge, wide and spacious." (4:100)

And a saying of Hazoor-e-Akram ﷺ is:

اَلْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللّٰهُ عَنْهُ

"A Muhajir (Refugee) is he who gives up all the deeds Allah Ta'ala has forbidden."

Keep in mind that "Hijrat" has two meanings. It has an outer aspect and it has an inner soul too. To leave one's home and country, this is the outer aspect. And to leave, to give up completely all "gunah", all sins this is the soul of "Hijrat". If a person does not leave his country for the sake of his religion, and yet staying at home he renounces all evil deeds, he will still be considered a "Muhajir" by Allah Ta'ala.

On the other hand if a person leaves his country but does not renounce all "gunah" then his "Hijrat" is completely useless. Now combine the above quoted "Ayat" and the "Hadith". You will observe that in the "Ayat" it is stated that a "Muhajir" will have ample means of sustenance; the "Hadith" proves that the true essence of "Hijrat" is to renounce all "gunah", all sins. When we combine both their meanings we find that Allah Ta'ala rewards

with ample means of sustenance, those who forsake all "gunah", all evil deeds.

This proves that the renunciation of all sins leads to ample provision of sustenance (or 'rizq'). And then a state of peace and happiness prevails in the society too. Contrarily, committing sins leads to a dearth of provisions and a perpetual state of fear and apprehension in the society.

وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ O اَلَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ O

"To those who leave their homes in the cause of Allah Ta'ala suffering oppression, — We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realized this! They are those who preserve in patience, and put their trust on their Lord. (16:41-42)

Let it be impressed upon your minds that the soul of "hijrat" is to forsake all evils deeds. In an irreligious society if a person wants to follow religious then Satan and his disciples, the irreligious people, they frighten him by saying that if you become religious and forsake the whole society then how will you manage to survive?

In such instances think of the blessings Allah Ta'ala has promised you in these "ayaat".

اَلَّذِيْنَ صبروا وعلى ربهم يتوكلون O

Allah Ta'ala has Himself given us the prescription for facing adverse circumstances, and this prescription has two ingredients: One is 'Courage' and the other is 'Trust' in Allah Ta'ala.

وَلَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰةَ وَالْاِنْجِيْلَ وَمَا اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيْرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُوْنَ o

"If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed Happiness from every side. There

is from among them a party on the right course: but many of them, follow a course that is evil." (5:66)

وَلَوْ اَنَّ اَهْلَ الْقُرٰى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

"If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and we brought them to book for their misdeeds." (7:96)

وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ○

Hazrat Hûd عليه السلام said:

"O my people! Ask forgiveness of your Lord and turn to Him (in repentance): He will send you the skies pouring abundant rain and add strength to your strength: So turn ye not back in sin!" (11:52)

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ غَفَّارًا ○ يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ○ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهَارًا ○

And Hazrat Nûh (Noah) عليه السلام :

"Saying, Ask forgiveness from your Lord; for Forgiving; He will send rain to you in abundance; Give you increase in wealth and sons; and bestow on you Gardens and bestow on you Rivers (of flowing water)." (71:10-12)

The Holy Quran mentions the people of a city who were favoured by every blessing of Allah Ta'ala. Then they rebelled. As a punishment for their iniquities they suffered from poverty and want. Allah Ta'ala has stated it thus:

وَضَرَبَ اللهُ مَثَلاً قَرْيَةً كَانَتْ امِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَداً مِّنْ كُلِّ مَكَانٍ
فَكَفَرَتْ بِاَنْعُمِ اللهِ فَاَذَاقَهَا اللهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ٥

"Allah sets forth a parable: A city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: So Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought." (16:112)

Hence it is established that forsaking "gunah", or sinful deeds causes an abundance in "rizq", or sustenance. Due to it calm and peace descend upon a society. On the other hand when people indulge in sins they are deprived of provisions instead of being blessed with abundance. They face anguish, disquiet and uneasiness instead of a calm and peaceful life.

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَّمِيْنٍ وَّشِمَالٍ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ
وَاشْكُرُوْا لَه بَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ ٥ فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّاَثْلٍ وَّشَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ٥
ذٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوْا وَهَلْ نُجَازِيْ اِلاَّ الْكَفُوْرَ ٥

"There was for Saba, aforetime, a Sign in their homeland - two gardens to the right and to the left. "Eat of the sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft Forgiving!" But they turned away (from Allah), and We sent against them the flood (released) from the Dams and

We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few stunted Lote trees. That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters." (34:15-17)

وَاضْرِبْ لَهُمْ مَثَلاً رَجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ○ كِلْتَا الْجَنَّتَيْنِ آتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا
خِلاَلَهُمَا نَهَرًا ○ وَكَانَ لَه ثَمَرٌ فَقَالَ لِصَاحِبِه وَهُوَ يُحَاوِرُه اَنَا اَكْثَرُ مِنْكَ مَالاً
وَّاَعَزُّ نَفَرًا ○ وَدَخَلَ جَنَّتَه وَهُوَ ظَالِمٌ لِّنَفْسِه قَالَ مَا اَظُنُّ اَنْ تَبِيْدَ هٰذِه اَبَدًا ○
وَّمَا اَظُنُّ السَّاعَةَ قَآئِمَةً وَّلَئِنْ رُّدِدْتُّ اِلٰى رَبِّىْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ○ قَالَ لَه
صَاحِبُه وَهُوَ يُحَاوِرُه اَكَفَرْتَ بِالَّذِىْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰكَ
رَجُلاً ○ لٰكِنْ هُوَ اللّٰهُ رَبِّىْ وَلاَ اُشْرِكُ بِرَبِّىْ اَحَدًا ○ وَلَوْلاَ اِذْ دَخَلْتَ جَنَّتَكَ
قُلْتَ مَا شَاءَ اللّٰهُ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالاً وَّوَلَدًا ○ فَعَسٰى رَبِّىْ
اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا
○ اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَه طَلَبًا ○ وَاُحِيْطَ بِثَمَرِه فَاَصْبَحَ يُقَلِّبُ
كَفَّيْهِ عَلٰى مَآ اَنْفَقَ فِيْهَا وَهِىَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَيَقُوْلُ يَا لَيْتَنِىْ لَمْ اُشْرِكْ
بِرَبِّىْ اَحَدًا ○ وَلَمْ تَكُنْ لَّه فِئَةٌ يَّنْصُرُوْنَه مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ○
هُنَالِكَ الْوَلاَيَةُ لِلّٰهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ○

"Set forth to them the parable of two men: For one of them We provided two gardens of grapevines and surrounded them with date palms: In between the two We placed cornfields. Each of those gardens brought forth its produce, and failed not in the least therein! In the midst of them We caused a river to flow. (Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "More wealth have I than

you, and more honour and power in (my following of) men." He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish. Nor do I deem that the Hour (Of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange." His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?" But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord. "Why didst thou not, as thou wentest into Thy garden, say "Allah's Will (Be Done)" There is no power but with Allah!" If thou dost see me less than thee in wealth and sons, it may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! - "Or the water of the garden will run off underground so that thou will never be able to find it". So his fruits (and enjoyments) were encompassed (with ruin), and, he remained twisting and twisting his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!" Nor had he numbers to help him against Allah, nor was he able to deliver himself. There, the only protection comes from Allah, the True. One He is the Best to reward, and the Best to give success." (18:32-44)

(Here is a simple parable of the contrast between two men. One was purse proud, and forgot that what he had was from Allah Ta'ala, by way of a trust and a trial in this life. The other boasted of nothing: his trust was in Allah Ta'ala. The worldly wealth of the first was destroyed, and he had nothing left. The second was the happier in the end.)

إِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ إِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ وَلَا
يَسْتَثْنُوْنَ فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ فَاَصْبَحَتْ كَالصَّرِيْمِ
فَتَنَادَوْا مُصْبِحِيْنَ اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ فَانْطَلَقُوْا وَهُمْ
يَتَخَافَتُوْنَ اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ فَلَمَّا
رَاَوْهَا قَالُوْآ اِنَّا لَضَآلُّوْنَ بَلْ نَحْنُ مَحْرُوْمُوْنَ قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْ لَا
تُسَبِّحُوْنَ قَالُوْا سُبْحٰنَ رَبِّنَا اِنَّا كُنَّا ظٰلِمِيْنَ فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ
قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ
كَذٰلِكَ الْعَذَابُ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ o

"Verily We have tried them as we tried the people of the garden when they resolved to gather the fruits of the (garden) in the morning. But made no reservation, ("If it be Allah's Will"). Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep. So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered). As the morning broke, they called out, one to another, "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits". So they departed, conversing in secret low tones, (saying) - "Let not a single indigent person break in upon you into the (garden) this day". And they opened the morning, strong in an (unjust) resolve. But when they saw the (garden), they said: "We have surely lost our way: Indeed we are shut out (of the fruits of our labour)!" Said one of them, more just (than the rest): "Did I not say to you why not glorify (Allah)?" They said: "Glory to our Lord! Verily we have been doing wrong!" Then they turned, one against another in reproach. They said: "Alas for us! We have indeed transgressed! It may be that our Lord will give us in exchange a better (garden) than this: For we do turn to Him (in repentance)!" Such is

the Punishment (in this life); but greater is the Punishment in the Hereafter. - if only they knew!" (68: 17-33)

Even in this life the punishment for heedless or selfish arrogance and sin comes suddenly when we least expect it. But there is always room for Allah Ta'ala's mercy if we sincerely repent. If the punishment in this life seems to us so stupefying, how much worse will it be in the Hereafter, when the Punishment will not be only for a limited time, and the time for repentance will have passed?

إِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ إِنَّ مَفَاتِحَهُ
لَتَنُوْءُ بِالْعُصْبَةِ أُولِى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ
وَابْتَغِ فِيْمَآ اٰتٰكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ
اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ قَالَ
اِنَّمَآ اُوْتِيْتُهُ عَلٰى عِلْمٍ عِنْدِيْ اَوَلَمْ يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُوْنِ
مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّ اَكْثَرُ جَمْعًا وَلَا يُسْئَلُ عَنْ ذُنُوْبِهِمُ الْمُجْرِمُوْنَ فَخَرَجَ
عَلٰى قَوْمِهِ فِيْ زِيْنَتِهِ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ
قَارُوْنُ اِنَّهُ لَذُوْ حَظٍّ عَظِيْمٍ وَّ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ
اٰمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقّٰهَآ اِلَّا الصّٰبِرُوْنَ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْاَرْضَ فَمَا كَانَ
لَهُ مِنْ فِئَةٍ يَّنْصُرُوْنَهُ مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِيْنَ وَاَصْبَحَ الَّذِيْنَ تَمَنَّوْا
مَكَانَهُ بِالْاَمْسِ يَقُوْلُوْنَ وَيْكَاَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ
لَآ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَاَنَّهُ لَا يُفْلِحُ الْكٰفِرُوْنَ ○

"Qârûn (Korah) was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men. Behold his people said to him: "Exult not, for Allah loveth not

those who exult (in riches). But seek with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: For Allah loves not those who do mischief." He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed before him (whole) generations, - which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. So he went forth among his people in the (pride) of his worldly glitter. Said those whose aim is the life of this World: "Oh! That we had the like of what Qârûn has got! For he is truly a lord of mighty good fortune!" But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah Ta'ala (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)." Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah Ta'ala, nor could he defend himself. And those who had envied his position the day before began to say on the morrow: "Ah! It is indeed Allah Ta'ala who enlarges the provision or restricts it to any of His servants He pleases! Had it not been that Allah Ta'ala was gracious to us, He could have caused the earth to swallow us up! Ah! Those who reject Allah Ta'ala's Will assuredly never prosper." (28: 76-82)

وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهُ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ

"And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him." (65:3)

Hazoor-e-Akram ﷺ said: "I know of such an 'ayat' which when acted upon by the people will be sufficient for them to alleviate all their sufferings, every "parayshani". After saying this Hazoor-e-Akram ﷺ recited the lines mentioned above.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ٥

"And for those who fear Allah, He will make their path easy." (65:4)

(If there is a true and sincere desire to obey the Will of Allah and do right, the difficulties will vanish, and all matters will be settled for the greatest happiness of all).

In all these "ayaat", the only solution to all problems, calamities, sufferings, all kinds of "parayshani" has been stated to be - "TAUBAH" (repentance) of all "gunah" and secondly "TAQWA". "Taqwa" does not mean "nafil ibadaat", (non-obligatory worship) or recitation of particular surah's of the Holy Quran, but it means to avoid all "gunah".

There are many "ayaat" in the Holy Quran on the same subject. How many can I relate? The saddest thing is that the Muslim of today does not believe these very clear statements of Allah Ta'ala. Ya Allah, restore our confidence in yourself. Ya Allah, remove the rust from our hearts. Convert our non-reliance into reliance upon you. (Ameen)

The Muslim of today has made the Holy Quran a means of exorcising evil spirits. He has made it a means of enjoying refreshments in "Quran Khawanees" (religious gatherings in which the whole Quran is recited). The Muslim of today is not even willing to think about the orders and directions of the Holy Quran. Ya Allah! grant us the ability to understand and act upon the orders of the Holy Quran. Ameen!

A "Hadith" contains this "du'a" about the Holy Quran:

اَللّٰهُمَّ اجْعَلِ الْقُرْآنَ الْعَظِيْمَ رَبِيْعَ قَلْبِيْ وَجَلَاءَ حُزْنِيْ.

"Ya Allah make the Holy Quran a source of delight to my heart and a healer of my sorrows".

This "Hadith" has the same meaning as to what I have been saying, that is, Ya Allah grant us the ability to act according to the tenets of the Holy Quran. For, only when we act upon it will our life necessarily become a peaceful one. Then there may be a second meaning too. Namely that this "Hadith" is for those people who have given up sinful deeds forever. They have gained the favour of Allah Ta'ala. The Quranic teachings have penetrated the depths of their minds and hearts. All the facets of their character, its very nature is coloured by the precepts of the Quran. And, the love of Allah Ta'ala permeates their hearts too.

Now, where love exists, and the bond with Allah Ta'ala is strong then consequently when the words of the Beloved are uttered by the tongue, heard by the ears, perceived by the eyes, then naturally a feeling of exhilaration and ecstacy will be created. The heart will rejoice, the clouds of pain and misery will scatter, a feeling of peace and serenity will persist even in a crowd and even in times of affliction. The

Quran will become a source of delight for them and a healer of their sorrows. It is my habit to offer this "dua" like this:-

"Ya Allah, let the glories and splendours of the Holy Quran be diffused to every nerve of my body let them flow along my veins ... reside in the depths of my heart. Ya Allah! Grant me the knowledge and philosophy of the Holy Quran. Ya Allah! make me the living image of the Holy Quran. Ya Allah, let the Quran become a light in my grave. Let it intercede for me on the Day of Judgment, let it be my recommendation. Let it be a barrier for me from the fire of Hell. Let it be the means of attaining the highest grade in Heaven. Ya Allah, let the Holy Quran confirm on my behalf the saying, "Recite on, climb on." (Hazoor-e-Akram ﷺ has said that the person who recites the Holy Quran in "Jannah" (Heaven) will be told to keep on reciting and ascending higher and higher. As he ascends he will come nearer and nearer to Allah Ta'ala). Ya Allah, make the Holy Quran for me a means of beholding your Divine Countenance. Ya Allah, write as my destiny all the promises and glad tidings prophesied about the Holy Quran. Ya Allah let me discover the sweetness of the Holy Quran. Ya Allah grant me the love of the Quran, and its magnificence too. Ya Allah grant me the true enjoyment of reciting the Holy Quran.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ.

Ya Allah count me as one of those about whom it has been said, "Those whom We have given the Book recite it as is its due". Till my last breath grant me the wealth of قيام الليـل بـالقرآن (Reciting the Quran in the Tahajjud Salat). Ya Allah, make the Holy Quran a reflection of the beauty of my Beloved, i.e., as soon as the words of the Quran are spoken,

or whenever they are heard, in them can I behold your Divine Form, your Blessed Countenance. In your words may I behold your Divine Self."

For, all the blessings and rewards of the Holy Quran can be gained by that person only who is ready to act upon its orders diligently.

(2) The person who loves Allah Ta'ala does not commit any transgressions. He is always anxious to find the ways and means of pleasing His Creator. When such a person is afflicted by misfortune or "parayshani" he resigns himself to the fact that this was but written in my fate. Therefore, he does not suffer unduly. Allah Ta'ala says:

قُلْ لَّنْ يُّصِيْبَنَآ اِلاَّ مَا كَتَبَ اللهُ لَنَا هُوَ مَوْلاَنَا وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ o

Say: "Nothing will happen to us except what Allah has decreed for us: He is our Protector!" And on Allah let the Believers put their trust. (9:51)

We should think that the One who has sent us this misfortune or trouble, He is our Lord and Master. He is our Friend and Helper. So, even in this misfortune must surely be some benefit for us.

مَا يَفْتَحِ اللهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِنْ ، بَعْدِهٖ

"What Allah out of His Mercy doth bestow on mankind there is none can withhold: What He doth withhold, there is none can grant, apart from Him." (35:2)

A Hadith of Hazoor-e-Akram ﷺ is:

واعلم ان ما اصابك لم يكن ليخطئك وما اخطأك لم يكن ليصيبك.

"Be assured! The ills which have befallen you, could never have been avoided. And the troubles from which you have escaped could never have befallen you".

This "Hadith" is a segment of the four which under the heading of "Prophecy of Jannah" are displayed in a frame hanging on the wall in front of you. For those who learn all four of them by heart Allah Ta'ala has prophesied the Garden of Bliss. But remember that merely learning them by heart will not guarantee a place in Heaven. You have to act upon them too.

It is said that the following "du'a" was offered by Hazoor-e-Akram ﷺ after every "salat".

اللهم لا مانع لما اعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد.

"Ay Allah! No one can intercept Your gifts, and if you withhold them no one can bestow those gifts. Nor can the office of the office-bearer save him from you".

Those people who avoid His disobedience and forsake sinfulness, they remember this well. When the common people are stricken by some misfortune they howl and scream for the first few days. They feel wretched and miserable. Then when some time elapses and the pain subsides somewhat, they say that it was but written in our fate. But the 'Ahl-e-mohabbat', the people-who-love remember this "hadith" right from the beginning. They know that they were destined to suffer that particular grief so they do not feel the least bit worried. Then there is another difference too. Every Muslim believes, and it is a part of his faith that everything is pre-destined by the All

Powerful. What is written cannot be avoided. What is in our Fate will take place. But the hearts of the common people do not retain this belief. And because it is not engraved upon their hearts, they do not remember it at the moment of distress. When a misfortune a "parayshani" befalls them then a confrontation between the belief and the "parayshani" takes place. On the other hand a person whose heart is filled with the love of Allah Ta'ala his belief is firm and engraved upon his heart. All the misfortunes of this world cannot shake his belief. His belief in predestination does not vanish in the face of troubles. That is why he says that whatever has happened was written in my fate. This was destined to be. Instead of being worried, he remains perfectly calm. And this is how he faces the ordeal or "parayshani". The one who does not maintain a bond of love with his Beloved Allah Ta'ala, the one who does claim superficially to revere his Beloved but the feeling does not exist deep down in his heart, the one who continues to defy His orders, continues to commit misdeeds, "gunah", he may claim a thousand times that he is a true Muslim that he truly believes in predestination; this person may sing the praises of his belief every single day, but the reality is that whenever he experiences any misfortune, any "parayshani" his belief deserts him. He completely forgets that the belief in Predestination is a part of Islam - his faith. Consequently we find that misfortunes overcome the belief of some people, or, the belief of some overpowers the trials and tribulations. My statement does not mean that a person gives up his belief. No. But he does not remember it. On the other hand a person who loves Allah Ta'ala remembers in times of misfortune his belief that whatever is written by Allah Ta'ala in his fate will certainly take place. No one can prevent it. This belief dwells deep down in his heart. This is the reason why the greatest ills worry him not. In all conditions, in all circumstances his heart remains satisfied and serene.

(3) The person who avoids all vices, all "gunah", he realizes that whatever Allah Ta'ala has ordained for me, there must surely be some benefit in it for me. I may or may not know it. I may or may not be conscious of it, but of a certainity the "parayshani" has hidden in it some benefit for me. The reason is that my Beloved loves me too. I have forsaken all "gunah", all evils, all disobedience, in order to gain His favour. I have fulfilled the obligations of love. This person who has forsaken all "gunah", says that sometimes, when I *do* commit an offence, I immediately ask His forgiveness. I make haste to regain His favour, for, I simply cannot bear His displeasure. When I have maintained such a bond of love with my Creator, then He has also proclaimed that, "I love my devotee a thousand times more than he loves me". This means that my Creator loves *me*. He well knows my circumstances, the conditions which I am facing. Does He not know that His devotee is so poor and has no money ... or that he is suffering from a certain disease ... or that he is stricken by such a calamity ... or that such and such an enemy is hounding him? No! He *does* know everything. My Beloved is well aware of what I am going through. It is all in His divine knowledge.

"Allah Ta'ala's Eye perceives everything".

When I recite this du'a, I truly enjoy it. Allah Ta'ala's Eye is All-perceiving. He is watching me. He loves me too. I believe truly that He has the power to alleviate every suffering. He does not need any means to have His order obeyed. His order does not need months, weeks or days to be carried out. He only has to say "Kun" and the work is done. All that is needed is just a slight gesture on His part.

Now let me give you an example to help you understand it more clearly. Why does Allah Ta'ala not alleviate the sufferings of His devotee who has done everything to gain His favour ...

A mother does not let her child eat something which is harmful for his health. Now he shrieks and shouts that he wants to eat it. But his mother knows it is not good for him so she refuses to give it to him. Now do you understand? Well, as another example take your own self. You have a family doctor, physician or "hakim" whom you consult when you are ill. Your stomach is upset. When you go to him he does not allow you to eat "Qorma" (a heavy savoury dish), as it is not good for you. You want to eat it very badly but he forbids you for your own good. Now, let us see. The knowledge of the mother may be at fault. The doctor's knowledge may be defective too. He may make a mistake in diagnosing your illness. Again, you may say that both the mother and the doctor's love is deficient. But can you think the same about Allah Ta'ala? A mother or a doctor's love may not be but Allah Ta'ala's love *is* Absolute. His knowledge is Absolute too. He loves and cares for His people more than anyone else ever can. A doctor can only advise you verbally not to eat "Qorma". Allah Ta'ala, the Generous, the Merciful knows well that His devotee is so impatient that even if He stops him he will not listen. So Allah Ta'ala in His Mercy stops him forcibly. A doctor makes us take bitter medicine, he administers an injection, performs an operation, and sometimes gives electric shocks. Why do we tolerate all this? Because we know that whatever the doctor is doing is not out of enemity. He is doing so for our own good. Then the doctor demands payment for his services too. The doctor's love is doubtful, his diagnosis may be incorrect, his skill can be at fault too, even then we tolerate all his orders, his treatment,

تو شاہوں کو گدا کردے گدا کو بادشاہ کردے
اشارہ تیرا کافی ہے گھٹانے اور بڑھانے میں

You can convert emperors into paupers.
Paupers can be converted into kings.
A single gesture of Yours is enough
To exalt or to debase all things.

کیمیا داری کہ تبدیلش کنی
جوئے خوں باشد اگر نیلش کنی

Ya Allah Thou art the alchemist who can turn rivers of blood into the River Nile with a single gesture. Or, You can turn them into fresh water springs.

Now let us go back and combine all the three facts, viz. my Creator loves me. He is well aware of my circumstances and thirdly, He has the supreme Power to alter them. I'll further clarify these facts with the help of an example. A mother loves her child. She also knows the pain her child is suffering. It is also in her power to alleviate the pain. Inspite of it she does nothing. Why? Because it must be good for the child. In the same way a person thinks that I have maintained a bond of love with my Maker, I do not invoke His anger, I cannot bear His displeasure, I offer sincere repentance, "Taubah", make all efforts to gain His benevolence; so, when I have done all this, then of a certainty He loves me too. We both have this feeling of love for each other. He also knows well what I am going through. Then He has the power to relieve me of all my sufferings too. But then why are the circumstances not changing? Why am I not being offered relief? What is the reason? The conclusion he reaches is that IT MUST BE FOR MY OWN GOOD.

as it is good for us. Allah Ta'ala's Love is perfect, His Wisdom is perfect, His Reasoning is perfect too. Therefore, whatever He has written for us is *undoubtedly* for our own good and betterment.

In the Holy Quran is mentioned the "waqi'ah" of Hazrat Khizr عليه السلام. In order to save the poor man's boat from the cruel king, he made a hole in it, thus rendering it useless. Then in order to protect the faith of a child's parents, he killed the child. These two actions are the cause of so much suffering, but when the reason behind them was revealed they proved not to be a torment but a blessing in disguise.

The heart which bears a deep love for Allah Ta'ala, the heart which recognizes His wisdom, is not affected the least bit by any "parayshani", anxiety or sorrow. It remains secure in the knowledge that whatever Allah Ta'ala has ordained it is for my own good. Remember, as much as you avoid "gunah", all transgressions, all dissent, so will this belief strengthen in your heart. Whatever is happening to us is based upon Divine love. هُوَ مَوْلَانَا (He is the object of our worship). He loves us. He is our Divine Benefactor. As much as this belief strengthens, accordingly will our heartfelt peace and satisfaction increase. All the problems will be solved when we come to understand that whatever is happening to us is but an indication of Allah Ta'ala's love.

In the reign of Hazrat Alamgir رحمه الله تعالى a hindu raja died. He left behind a son of tender years. The question arose whether the reins of the province should be handed over to him or not. In order to make a decision Hazrat Alamgir رحمه الله تعالى summoned him to his court. Hazrat Alamgir رحمه الله تعالى was sitting by a pool when the boy

arrived. Just for the sake of fun he picked up the boy and holding him above the water asked. "Should I let go?" "When a person's hand is in the hand of a monarch like you, what fear has he of drowning?" The boy replied sweetly Hearing this unique answer Hazrat Alamgir رحمه الله تعالى decided there and then to make him the ruler of the province. May Allah Ta'ala grant us the same confidence in His own self, Aameen!

I will repeat it once more, so listen carefully. How can you gain the approval of Allah Ta'ala? Your "tasbehaat" will be of no use. Neither will your "nawafil" be effective. Your "Tahajjud", "Ishraq" Salat will prove futile too. The only thing by which you can gain His favour is to forsake all kinds of "gunah", all sins.

The Sahih-e-Bukhari tells us about the well-known follower of Hazoor-e-Akram ﷺ 'Ala-bin-Ziyad (رضی الله تعالى عنه). He used to put the fear of Hell into the hearts of the people. Someone asked him why did he frighten people so, making them lose hope of Allah's mercy? He answered, "That is what you have started thinking. You want to commit all kinds of sins, yet you want me to give you the glad tidings of "Jannah" (Heaven). No. This can never, never be. Forsake all sins if you don't want to go to Hell." When the people of those long ago days used to think like that, what to say about the people of today!! Now-a-days what the people tell each other is, "Recite the third "Kalimah" so many times; the fourth "Kalimah" too, and you will go staright to "Jannah". Recite so many times this particular "Wazeefah" (combination of Surahs) and the doors of "Rizq" (sustenance) will be opened wide for you. Intone this particular "Ayat" so many times and a circle will form around you. No evil spirits or "Jinns" will be able to

enter this circle Neither will your enemies be able to harm you." In other words, "Na'ozu-Billah" (God forbid) your self-made circle can overcome the circle or limits Allah Ta'ala has ordained for you. This can never be. Nothing in the world, no "wazeefah", no intonation can break the limits determined for you by Allah Ta'ala. What Allah Ta'ala *does* say is that your real circle or fortress is to gain *My* favour. Repent your "gunah", your transgressions with a true repentance. Otherwise, no fortress will be of any use whatsoever.

And then there are people who advise you to recite the "Ayat-ul-Kursi" (a segment of Surah "Baqarah") and then clap your hands. They say that this will keep you safe from thieves and robbers. In other words your clapping will have the effect of gunshots! As far as the sound goes the thieves won't dare to come! The thing to do is to ask the meanings of the "Ahadith", pertaining to the benefits of different "Surahs" from the "Muhaddiseen" (compilers of "Ahadith"). They are the ones who will explain the "Hadith" with the help of other "Ahadith" and also with the help of the manifest pronouncements of the Holy Quran. For example there is a "Hadith" ...

مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ

'If a person says "La Ilaha Illallah" even once, he will go straight to "Jannah".'

On one hand we have this "Hadith" and on the other we have the whole Quran and various "Ahadith", which tell us that even if a person does say "La Ilaha Illallah", but does not forsake all "gunah", all sins, he will be punished in the House of Fire. It is said that "Jannah" is forbidden to him who possesses in his heart Pride even equal to a mustard

seed So then how will you face Allah Ta'ala? How will you enter "Jannah" until and unless you give up all sins?

Here I want to admonish the Ulama (religious scholars) too. The answers which you, the "Ulama" have been given by your teachers, and which you have read in your books of "Ahadith", in their light only, determine the Ahadith pertaining to different "wazaif" and "amaliat" (casting spells or charms). There are "Ahadith" which tell you how to gain your worldly desires through certain "wazaif". And I often remind you that unless you offer sincere "taubah", or repentance you will never enter "Jannah". You will never acquire peace and comfort even in this world. I'll emphasize it again - *this is a tenet of shariah.* So, whenever you read about such things - that reciting Surah-e-Muzammil will lead to an increase in your "rizq" (sustenance) or that by reciting such and such a "surah" you will gain your ends, you must keep in mind the inherent reasoning in the above quoted "hadith" i.e.,

مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ

Otherwise if it were true that just by reciting Surah-e-Ikhlas, for example, everything will come to be then the rest of the orders would just become redundant. Be very sure of it, I am emphasizing it again - a peaceful and contented life can only be had by forsaking all "gunah", all evil deeds and by sincerely repenting those already committed.

(4) The person who renounces a life of sins and refrains from disobeying Allah Ta'ala, he who repents sincerely and forges a bond of love with his Creator, it is he who considers every "parayshani", every problem a trial from his Lord. He is well aware that his Lord and Master who is but testing him loves him too. So he realizes that the trial he is

undergoing has been sent upon him not to degrade or dishonour him but to bestow upon him the honour of His nearness as well as other priceless rewards

Then, come to think of it if trials, tests or exams are such hateful things, why is the whole world so pre-occupied with them? After succeeding in the exam, the honour of possessing a degree and the hope of a good salary mitigate the labour and pains endured during the exams. In the worldly exam the love of the examiner is imperfect, nay doubtful. Not only that, but oft times it is not love the examiner bears in his heart for the examinee but it is blatant enemity. Then, the examinee is not sure of his success. Neither is he sure of getting a job after succeeding in the exam. And, even if he does get a job, how long will it last? It is quite certain that every job is but transitory. On the other hand as opposed to that of the examiner, the love of Allah Ta'ala is perfect and flawless. Furthermore, He guarantees true success to the people who dedicate their lives to Him, and who avoid His disobedience too.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ o

"And those who strive in Our Cause, - We will certainly guide them to Our Paths: For verily Allah is with those who do right." (29:69)

"Subhan-Allah!" (Allah be praised). The examiner is Himself helping the examinee in solving the paper. At that the exam itself is very, very easy. And, on succeeding it, is the promise of countless rewards and blessings for ever and ever. Allah Ta'ala says:

وَبَشِّرِ الصَّابِرِيْنَ o الَّذِيْنَ إِذَآ أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْآ إِنَّا لِلّٰهِ وَ إِنَّآ إِلَيْهِ رَاجِعُوْنَ o

اولٰئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَّ اولٰئِكَ هُمُ الْمُهْتَدُوْنَ o

"But give glad tidings to those who patiently persevere -- who say, when afflicted with calamity: "To Allah we belong, and to Him is our return" - They are those on whom (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance." (2:155-157)

In these "Ayaat" Allah Ta'ala the Merciful has admonished the Muslims, "We will verily test your love. Be not afraid, for this test is based on love too. Therefore, it will be very easy. If you succeed you will be amply, extravagantly rewarded. Grammatically speaking "شئی" is "نکرہ" and "مِن" is "تبعضیہ". Both are for "تقلیل". It simply means that the test will be a very small one. Then pertaining to the rewards the "تنکیر" of "صلوات" and "رحمۃ" is for "تعظیم" and "تکثیر". A further reward is "مھتدون". Wouldn't a person just give his all for such a gracious Lord?

نیم جاں بستا ندو صد جان دہد
آنچہ در و ہمت نہ آید آں دہد

"A little diligence, a little labour on your part is rewarded a thousandfold, nay, beyond imagining by Him, the Generous One."

(5) The renunciation of disobedience and all "gunah" creates a certain ability in the heart. Because of it a person always keeps the blessings of Allah Ta'ala in his mind. He thinks that the problem I am facing is only one, while "Allah's blessings upon me are countless. He thus ignores all his sufferings. He only thinks of the numerous blessings Allah Ta'ala has showered upon him. What has been said?

إِذَا اشْتَدَّتْ بِكَ الْبَلْوٰى فَفَكِّرْ فِىْ أَلَمْ نَشْرَحْ

فَعُسْرٌ بَيْنَ يُسْرَيْنِ اِذَا فَكَّرْتَهُ فَافْرَحْ

"If some calamity has been sent upon you by Allah Ta'ala, then deliberate upon the Surah "Alam Nashrah" (Sura XCIV). you will realize that associated with a single hardship are two blessings."

Here the word "two" does not mean that there are literally only *two* blessings but it means that Allah Ta'ala the Merciful bestows more blessings upon His people than troubles.

Hazrat Luqman عليه السلام was once a slave. One day his master asked him to bring a cucumber for him from the vegetable garden. When Hazrat Luqman brought it, his master asked him to taste it. He did so with great relish. He kept praising it saying "Subhan Allah! Subhan Allah!" as if it was very delicious. Taking it from him the master tasted it. It was extremely bitter. Surprised, he asked Hazrat Luqman the reason for his praise. Hazrat Luqman replied, "The master who has given me thousands of sweet things to eat, if once I get something bitter from him how can I complain?"

So, if you are faced with a little trouble then has He not bestowed upon you countless blessings? How can you complain?

Once Hazrat 'Umer رضى الله تعالى عنه was going somewhere, with his companions. On their way they passed by a man who was blind, lame, a cripple and completely disabled. Not only that, he was suffering from leprosy too. Hazrat Umer asked his companions, "Tell me, will this man also be asked to give an account of his blessings?" For, it is said in the Holy Quran,

"Then, shall ye be questioned that Day about the joy (ye indulged in)." (102:8)

You will be questioned about all the blessings of Allah Ta'ala. You will be asked how grateful you were for them. So will this lame, blind and ill man be asked to enumerate his blessings?

The companions of Hazrat 'Umer رضی اللہ تعالی عنہ replied "Hazrat, what does this poor man have to be questioned about? He is deprived of a leg and an arm. Neither does he have any eyesight. Not only that but his skin is marked by disease." Hazrat 'Umer رضی اللہ تعالی عنہ said, "You are wrong. He too will be questioned about his blessings. Is he not eating and drinking properly? Isn't his digestive tract in perfect working order? If Allah Ta'ala were to stop him from eating and drinking or from defecating then what would he do? Are these not a blessing for him?"

Here Hazrat 'Umer رضی اللہ تعالی عنہ enumerated only one blessing, (i.e., the digestive system) whereas the blessings of Allah Ta'ala are in reality countless.

وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا

"If you start counting the blessings of Allah Ta'ala you will not be able to do so." Thus the person whose heart experiences the love of Allah Ta'ala counts His blessings only. He disregards all suffering and pain.

In the Sahih-e-Bukhari is related the parable of Hazrat Isma'eel عليه السلام On attaining manhood he married into the tribe of Bani Jurham. One day his father Hazrat Ibraheem عليه السلام (Abraham) decided to pay him a visit. But he found that his son was not at home. He enquired of his daughter-in-law about their financial position. She lamented that they were facing very hard times. There was no money and they were suffering extreme hardships. She thus made a few complaints. Hazrat Ibraheem عليه السلام told her that when your husband returns give him my blessings and give him my message too. "غير عتبة بابك" Ask him to alter his threshold. When Hazrat Isma'eel returned home, he guessed that his father had come for a visit. On asking hi wife she told him that an old man had in fact come to their house. "He asked me about our circumstances and I told him everything. At that he asked me to give you his blessings. He also asked you to change your threshold", she said. Hazrat Isma'eel told her, "That was my father. And the meaning of his message is that I should divorce you. The reason is that you are not a grateful person. You do not appreciate the blessings of Allah Ta'ala. Instead of thanking Him you complained about your hardships. Do me a favour and leave for you mother's home now."

Some time later Hazrat Ibraheem عليه السلام again thought of visiting his son and his second wife. This time too, Hazrat Isma'eel was not at home. He had gone out hunting for that was the means of his livelihood. As nothing grew there, Hazrat Isma'eel and his wife lived on whatever he could hunt. Thus he had to go out everyday. On reaching his son's home Hazrat Ibraheem عليه السلام asked his daughter-in-law how she was getting on. She answered, "Al-hamdulillah,

(Allah be praised) everything is fine." She carried on in this strain of thankfulness for some time. She said that Allah Ta'ala had blessed her with so many things. Hazrat Ibraheem عليه السلام told her to render his Salaam to her husband and give him the message, "ثبت عتبة بابك" "Maintain the threshold of your home." On his return Hazrat Isma'eel's wife told him everything. Upon that he told his wife, "That man was my father. You are a thankful soul, full of gratitude. So he has ordered me never to divorce you."

Allah Ta'ala rewarded Hazrat Isma'eel's wife for her thankfulness by ordaining that she should never be divorced. And Allah Ta'ala honoured her too by making her a member of a Prophet's family for ever.

Now here is a point for you to ponder. The condition of the second wife was exactly the same as that of the first wife. There had been no change in the circumstances. Now, one woman views this state as one full of troubles. She complains that we don't even have anything to eat. The second wife says that by the Grace of Allah we have everything. In fact, she says, we have been blessed with more than our needs. Now this proves that a feeling of being well-off does not depend upon a profusion of wealth and riches, but it depends upon an innate ability of the heart. One person, although destitute believes that he is blessed manifold by Allah Ta'ala. He thinks that Allah Ta'ala has rewarded him profusely. He bears in mind only the munificence and bounties of Allah Ta'ala. Then there is the heart of another person. It is full of greed. Even if this person is given the wealth of the whole world he will still say that I have nothing. He will wail that I am dying of hunger and want. Thus, all things considered, we find that

the person whose heart is filled with the love of Allah Ta'ala, he always keeps his eyes on the blessings and bounties Allah Ta'ala has bestowed upon him. He looks on the positive side of things, and disregards the negative. He says to himself that this is one blessing of Allah Ta'ala, that this one is another, and this one is but yet another. He considers himself a thousand times blessed. Everywhere, for him, is the Graciousness of his Creator.

To narrate another incident: When Ibraheem-bin-Adhem رحمه الله تعالى (Abou Ben Adhem), gave up his kingdom for the love of Allah Ta'ala and chose a life in the wilderness, he decided to take with him a few neccessities - a single pair of clothes, a bowl for food and water, a pillow and a rope and bucket to draw water from a well in time of need. On his way to the forest he exchanged his dress with a shepherd. Giving him the royal robe he took the shepherd's tattered clothes. As he continued on his way he saw a man drinking water from a spring cupping his hands. Ibraheem-bin-Adhem رحمه الله تعالى reflected that Allah Ta'ala had Himself attached a cup to a man's body in the form of his hands. So considering it useless he threw away the bowl he had taken with him. Next he saw a man sleeping with his head pillowed on his arm. He realized that he had unneccessarily taken the pillow with him. Allah Ta'ala had already given man a pillow in the form of his arm. Thus Ibraheem-bin-Adhem رحمه الله تعالى threw it away too. As he went farther he saw a thirsty deer standing by a well. He stood there watching the deer to see how Allah Ta'ala would quench its thirst. The deer looked up at the sky, then down into the well. The water rose to the top. The deer drank its fill and went away. Ibraheem-bin-Adhem رحمه الله

تعالیٰ quickly went and peered into the well. He saw that the water had receeded back to the bottom again.

"Ya Allah," he said, "Ibraheem gave up his kingdom for the love of you. Inspite of it he is not even equal to a deer in your eyes? For the deer the water rose to the top, for me it receeded back again?" Ibraheem-bin-Adhem رحمہ اللہ تعالیٰ heard a voice saying, "The deer did not depend upon a bucket and rope. Ibraheem has both and depends upon them instead of Allah Ta'ala." Realizing then that both the things were useless, Ibraheem-bin-Adhem threw them away too.

Like Ibraheem-bin-Adhem, رحمہ اللہ تعالیٰ Shah Shuja Kirmani (رحمہ اللہ تعالیٰ) had given up his kingdom for the love of Allah Ta'ala too. The difference was that whereas Ibraheem-bin-Adham had chosen the life of an ascetic and renounced the world, Shah Kirmani had maintained his luxurious way of living. Shah Kirmani had a daughter. She had requested him to give her hand in marriage only to a "zahid" (a devotee of Allah Ta'ala). Shah Kirmani kept looking for someone who would fulfill his daughter's condition. But where to find a "zahid"? That was the difficulty. Hazoor-e-Akram ﷺ drew a comparison between people and camels. He said that if you have a hundred camels in front of you you will hardly find one worth riding. One day he saw a young man offering prayers in the mosque. The young man's "Salat" convinced Shah Kirmani that he was a "zahid". When he had finished his prayers Shah Kirmani asked him,

"Young man, are you married?"

"Who would give a poor, destitute person like me his daughter?" The young man answered. Let me stop here for

a moment. I want to relate another very pertinent incident here. Hazoor-e-Akram ﷺ was once sitting in the company of his "Sahabah-e-Keram" رضی اللہ تعالیٰ عنہم. A "mushrik" (unbeliever) passed by. Hazoor-e-Akram ﷺ asked his companions,

"What kind of a man is he?"

"Ya Rasool-Allah, he is a very rich man. If he gives someone a reference, his recommendation will be readily accepted. If he sends a proposal for marriage, his proposal will be welcomed. Rather, proposals come to him."

A little while later Hazrat Ja'eel رضی اللہ تعالیٰ عنہ walked by. Hazoor-e-Akram ﷺ again asked his companions what kind of a person he was.

"Ya Rasool-Ullah, he is an impoverished, needy person. His recommendation wouldn't be accepted anywhere. If he sends a proposal of marriage, it would be turned down," his companions answered. Hazoor-e-Akram ﷺ then said,

"The rich Kafir nobleman who passed by before, if the whole world is filled with the likes of him, all of them would not be equal to the single destitute Muslim who walked by later."

That respect and honour is worth - while which is so in the eyes of the Creator. Only that status is real which we will attain in the next world. We cannot attain the Nearness of Allah Ta'ala by means of wealth and riches. We can only be near to Allah Ta'ala if we submit to His will and obey His orders.

So to come back to the "waqi'ah" of Shah Shuja رحمه الله تعالى, the young man asked, "Who would ever give me his daughter in marriage?" Shah Shuja asked him, "How would you like to be married to the daughter of Shah Shuja?" The young man retorted, "How would *you* like to see me whipped and beaten?"

The young man had'nt realized who his questioner was.

Shah Shuja رحمه الله تعالى answered, "My son, I am Shah Shuja. I want my daughter to be married to you."

The young man objected again, "You are but one of the favoured Ones of Allah Ta'ala. Not you, but your daughter will be the one getting married to me. She will never consent to marry me."

"As a matter of fact it is she herself who has made this request. She has evinced the desire to be married to a "zahid" only. She will have no objections whatsoever," Shah Shuja رحمه الله تعالى explained.

Thus the wedding took place. From his mansion Shah Shuja رحمه الله تعالى escorted his daughter to the cottage of the young man.

As soon as the bride entered the hut she cried out, "O my father, you have ruined me!"

Hearing this the young man said to Shah Shuja رحمه الله تعالى, "You see, Sir, did I not tell you that it was your own wish only to get us both married? Didn't I tell you that your daughter will never have the fortitude to live with me?"

The bride spoke up, "Wait. Do you really know the reason for my lamentation? I'll tell you. As soon as I entered your cottage I saw a piece of bread on top of the water pitcher. Why have you saved it? The one who does not have enough faith in Allah Ta'ala to believe that He will provide sustenance even in the future as He has provided in the present. how can he be a "zahid"? Why have you saved that piece of bread?"

Her husband told her, "The fact is that I am fasting today. When I had my "Sahri" this piece of bread was left over. I kept it for my "Iftari", to eat it when I break my fast. As this piece of bread is not in excess of my need, I did not give it away."

His bride again said, "That is exactly what I am wailing about. You do not have enough faith in Allah Ta'ala. Your Creator who gave you food in the morning would He not provide it in the evening?"

Why am I relating all these parables? It is not my intention that you should leave your homes and become Ibraheem-bin-Adham رحمة الله تعالى or Shah Shuja Kirmani's daughter. The objective is to put a rein on your greed. You keep worrying that Mr.X is rolling in riches, Mr.Y has become the owner of so many buildings through his job in a foreign country, Mr.Z owns so many cars and is the owner of a factory. This worry, this covetousness is making you pine away. I sincerely hope to Allah that a check may be put on this greed. It is only this avarice which is making people suffer. If this greed is cured, all the miseries and anxieties will come to an end.

When I was young, one day I was travelling on foot with one of my servants. We were journeying through the

villages of Sindh. As we went on, night fell. Soon we came to a village. My servant asked a villager,

"We are travellers and want to spend the night in this village. Will it be possible for someone to accomodate us?"

The villager welcomed us heartily. He kept repeating, "Welcome, welcome. You're more than welcome." He accorded us such a very warm welcome. Then he said,

"Why did you ask whether we could accomodate you or not? We are not facing a famine. By the grace of Allah Ta'ala we have been blessed with plenty."

When we reached his house we found it to be a dilapidated, run-down hut. We sat down on a broken string-bed and then our host offered us a piece of dry bread. What a moral it was! Even in such poverty and need how happy and content the villager was!

Once a man requested me for Ba'it (oath of allegiance). As is my practice I asked him to make a habit of frequenting the "majlis" held here. I told him that I would make a decision after that. He said that through "Bai't" he did not wish to acquire any worldly gain. Allah Ta'ala had already blessed him with all worldly goods. For a long time he emphasized the worldly wealth Allah Ta'ala had endowed him with. What was very surprising was the fact that he was wearing a worn-out dress and appeared to be quite destitute. On making enquiries I later found out that, that man was a labourer in Joria Bazar. He carried goods on his back from one place to another. I also found out that he suffered from sciatica too!

Now, his story proves what a great wealth a sense of sufficiency and contentment of the heart is!

(6) This is the sixth rule of how you can alleviate all your sufferings and solve all your problems by forsaking all "gunah", all sinful deeds. When a person gives up all "gunah", he becomes anxious for his life in the Hereafter. When such an anxiousness is born in his heart, when his heart develops a bond of love with Allah Ta'ala then the Almighty "Opens the eyes" of the heart. "Opening the eyes" means that he becomes aware of the intrinsic reality of things. He becomes aware of the facts of life. He becomes wise to the inherent truth of everything. When the truth is revealed to him, he realizes that whatever circumstances we are passing through are but temporary. They will come to an end one day. Our sufferings will not last forever. Here, in this mortal world where all joys and blessings are transitory, in the same way all sufferings are temporary too. If Khuda-na-Khawastah (God forbid) there is some pain, or poverty and privation, mental torture, or someone's enmity, whatever form of "parayshani", or suffering it is, the person whose eyes have been opened knows that this is but a transitory world and everything will cease to be. Everything is but momentary. It will pass away. There *will* be an end to it.

گذر گئی گذران کیا جھونپڑی کیا میدان

Be it in a hut, or on a meadow,
Life passes, it is but a shadow.

This belief becomes a certainty for him, and becomes deeply entrenched in his heart. And when this belief in the transitoriness of everything becomes firm in his mind, a person ceases to be troubled by the greatest of misfortunes. He consoles himself with the thought that even this will pass away.

I will further clarify this point for you. You must have often seen the people who travel by bus. First they stand for

hours at a bus-stop. When the bus arrives they hold on to a rod of the bus and dangle from it. They hang on with only the toe of one foot resting on the foot-board of the bus. Suspended like this they complete their journey. How do they have the nerve to hang on like this? Actually they know that it is just a matter of a few minutes. They can hang by a rod, stand inside or have a seat in the bus, it is just a matter of a few minutes. Now this belief, that it will last for a few minutes only, makes hanging by a rod easy for them. Then, whenever there is a fight over a seat in the bus between two men, what do the others say? "What is the use of fighting? It is only a journey. It will soon come to an end." Now let us apply this example to our religious life. The extent of the anxiety for the Hereafter, the extent of the attention towards Allah Ta'ala, the extent to which a person's relationship with Allah Ta'ala increases, to the same extent a person's eyes will be opened. He realizes that this world is transitory. If he has to hang on, so be it. In other words, if in this world he has been given honour, comfort, wealth, power, status, beauty and excellence or on the contrary if he is suffering form poverty, illness, sorrow, misery, trouble, disgrace, the devotee of Allah Ta'ala thinks that if I am blessed I must not become proud, and if I am suffering I must not lament. In whatever condition he is, he knows that whatever I am going through is transitory. It will soon pass.

حال دنیا را بپرسیدم من از فرزانہ
گفت یا خوابیست یا بادیست یا افسانہ
باز گفتم حال آنکس گو کہ دل دروے ببست
گفت یا دیویست یا غولیست یا دیوانہ

From a wise one I asked
What this world is,

"'Tis a dream", he answered,
    "A thought, a tale it is."
"The one who loves this world",
    I asked, "What is he?"
He answered, "A monster,
    A fiend, a mad man is he!"

Plato was an Oriental philosopher. He practiced mesmerism, i.e., concentration of attention. He used to live far away from the city in a cave. Once the king offered, "Let me arrange seclusion and comfort for you here in the city itself."

Plato answered, "My realm is much more immense than yours. I am inviting you and your whole army to come and see for yourself."

Just for the sake of enjoyment the king accepted the invitation. When he approached Plato's dwelling he was amazed to see expansive roads, a huge gate on every road and an armed guard at every gate. Going farther, he saw in front of him a magnificent castle. Inside, an elaborate feast awaited him and his army. As night fell every soldier was given a separate bedroom. To help pass the night a beautiful girl awaited each soldier. Came morning and the king and his men found that due to hunger their stomachs were sticking to their ribs. Instead of the lovely young girl there was a bundle of straw at their sides and their clothes were becoming dirty too. Everything had been but a trick of the imagination which Plato had conjured up! And so what is this world but a figment of the imagination?

بس اتنی سی حقیقت ہے فریبِ خوابِ ہستی کی
کہ آنکھیں بند ہوں اور آدمی افسانہ ہو جائے

Our life - merely a false dream
It isn't really worth anything,
For, as soon as the eyes close,
Man becomes a myth, just nothing.

Thus what I mean to say is that when people forsake all "gunah", or sinfulness, they become the Enlightened Ones. They gain an inner sight which reveals to them the true reality of things. They acquire an unshakeable belief that this world is but an inn. Our real dwelling is in the next world. They bear in mind that during our journey through this world we should not be overly concerned with our comfort and ease. We should be more concerned about a pleasurable life in the Hereafter. The people who have acquired an inner sight are not troubled by a lack of wealth. Neither do they care if people do not honour them, for they know that rich is only he who is wealthy in the next world and honourable is only he who is honourable in the eyes of Allah Ta'ala. Later on I will relate the "qissah" of a young boy who had asked Allah Ta'ala to save him from becoming like the cruel man who was respected by the people but despised by Allah Ta'ala, and to become like the poor oppressed woman who was despised by the people but loved by Allah Ta'ala. I have already related the "qissah" of Hazrat Ja'eel رضی اللہ تعالیٰ عنہ whom people did not hold in high esteem but for whom Hazoor-e-Akram ﷺ had envisioned a very high position in the eyes of Allah Ta'ala.

Now I am relating an incident of Hazrat Zahir رضی اللہ تعالیٰ عنہ. Hazrat Zahir had neither wealth nor status. He was not good looking either. He used to live in a village near Madinah Munawwarah. He used to bring vegetables from his village and sell them in the city. Once day, as usual he

was selling vegetables when Hazoor-e-Akram ﷺ came up very quietly behind him and clasped him in such a manner that he could not see who it was. Hazrat Zahir رضی اللہ تعالیٰ عنہ divined that the demonstrator of such love could be none other than Hazoor-e-Akram ﷺ. So he pressed his back to the holy chest in order to absorb the brilliance therein. When Hazoor-e-Akram ﷺ realized that Hazrat Zahir رضی اللہ تعالیٰ عنہ had guessed his identity he humourously but lovingly enquired in general "مَنْ يَشْتَرِىْ هٰذَا الْعَبْدَ" "Who will buy this slave?"

"يَا رَسُوْلَ اللهِ اِذًا وَّ اللهِ تَجِدُنِىْ كَاسِدًا" "Ya Rasool Allah! As Allah is my witness I am of little value," said Hazrat Zahir رضی اللہ تعالیٰ عنہ. What he meant was that I have no beauty, no wealth or any other asset. No one will offer you anything for me. In answer Hazoor-e-Akram ﷺ said, "اَنْتَ عِنْدَ اللهِ غَالٍ" "You are priceless in the eyes of Allah Ta'ala."

May Allah Ta'ala grant us the same status too, Aameen!

(7) As the bond of love with Allah Ta'ala strengthens, so increases the restlessness and yearning for "Aakhirat" and "Jannah". Such a person longs to leave this world as soon as he can. He yearns to meet his Maker the very next moment. On the other hand Death arouses intense fear in the heart of the Muslim of today. The reason is that he has done nothing for his "Aakhirat" (Life Hereafter). If he had accumulated something for his Next Abode, if he had done something

then instead of being afraid he would have been eager to go there. When a person forsakes all "gunah", offers sincere "taubah", gains the favour of Allah Ta'ala, then his eagerness for the life in Heaven overcomes his fear of death. Under the influence of his intense yearning even while living here, he is transported into the next world. He thinks that *now* I can entering "Jannah" ... now I am in the presence of Hazoor-e-Akram ﷺ ... now I am meeting the Sahabah-e-Keram رضی اللہ تعالیٰ عنہم ... at this moment I am greeting my peers and superiors ... and now at last I am face to face with Allah Ta'ala Himself. This devotee of Allah Ta'ala, his heart is filled with such expectations and yearnings, that he is not the least bit affected by any worldly pain or suffering. Rather, he begins relishing the joys of "Jannah" here in this world itself.

میں رہتا ہوں دن رات جنت میں گویا
میرے باغ دل کی وہ گل کاریاں ہیں

"Tis as if I live in Heaven day and night
My heart is filled with such divine light."

Hazrat Rabi'ah Basariyah رحمہا اللہ تعالیٰ was once going somewhere when she stubbed her toe on a rock and it started bleeding. She looked at it and started smiling. Someone asked her, "Hazrat, it is strange indeed. You have hurt your foot and it must be very painful. Instead of crying, how is it that you are laughing?" Hazrat Rabi'ah Basariyah رحمہا اللہ تعالیٰ answered,

"I just thought of the reward in Heaven I will receive in lieu of this pain and it made me so happy that I started laughing."

So you see, the more you remember the rewards you will receive in your future life, the lesser will be the pain you feel in this world. I will go further and say that your heart will be so full of joy and happiness that you will feel no pain whatsoever. I will further elucidate this with the help of a worldly example.

Let's say that someone's wedding date has been set. The wedding is to take place after six months or a year. During this time his parents will be exhausted making preparations for the wedding. But the person who is getting married will be happily counting the days till the wedding. He will not even be able to sleep at night. Although Allah Ta'ala only knows whether the wedding day will come or not. During this time he just might leave this world for the next. Nothing is certain. Everything is mere anticipation. The wedding day may or may not come. But the person getting married is so happy that he thinks about it night and day. The mere anticipation of the happy moment makes him ecstatically happy.

Let us take another example. A student works very hard. He hopes to get a degree. After that he hopes to get a job, a position, status, power. His expectations keep his heart so contented and so happy. His hopes prepare him to face everything. All his exertions become easy for him because of his expectations. Then there are the politicians. They may become old and frail, but when they go on official visits to this country or that, neither do they feel tired nor do they sleep. Nothing can deter them from their purpose either. Now why does all this happen? What is it that has kept these people on their toes and given them such strength?

What is it in their hearts which prevents them from being careless, lazy, forgetful or tired? The HOPE that they will become the president, or the prime minister keeps them active all the time. Millions of people have died with the greed of this world in their hearts. They never did become anything. But you see it is only HOPE which keeps up their spirits. Hope fills their hearts with such happiness that no misery, no "parayshani" can even touch them. A farmer labours in his fields day and night oblivious of the hot weather or cold. A labourer sweats profusely in the grilling heat, and yet he bears the pain and discomfort willingly. How does this pain become bearable for him? Because, he knows that he will get repayment for his labours. He will harvest the crops and receive the profits. *This* hope eliminates all his sufferings. Now let us see. When merely Hope creates such exhilaration in the heart, gives such courage, then if instead of merely Hope, Certainty existed in a man's heart what would be his condition? In this world we live on merely Hope. We only hope that this will happen, that that will take place. These Hopes may turn out to be deceivers like the hopes of Sheikh Chillie. But with Allah Ta'ala there is Certainty.

وَ مَنْ أَصْدَقُ مِنَ اللهِ قِيْلًا ٥

"Who can be more Truthful than Allah?"

The hopes in this world can deceive us, but there cannot be the tiniest bit of doubt about His word. He has given His word. He has promised us the rewards of "Jannah". His promise is hundred percent genuine. As a man becomes more and more certain, as his faith in Allah Ta'ala increases so becomes firm his belief in the blessings of "Jannah." Instead of hoping for the rewards of this world the thoughts, the yearning, the longing for the rewards of

"Jannah" fill his heart every moment of every day. He feels as if his heart is overflowing with happiness. The moment which is to come, he can forsee it now. The happiness, the exhilaration of his heart is such that he feels as if he is in "Jannah", in Heaven itself.

اگرچہ دور افتادم بدیں امید خرسندم
کہ شاید دست من بار دگر جانان من گیرد

"Though I am still far away, yet this Hope which has become a Certainty, is generating joy in my heart. My heart is overflowing with the happiness of arriving in Jannah but now, at this very moment."

Now the question arises, how can this state of happiness be attained? The answer is - BY GIVING UP ALL "GUNAH", ALL SINS. Renunciation of sins increases our faith and "Tawakkul" in Allah Ta'ala. Our heart too becomes free of all worries and sorrows. The heart which is yearning for the sight of Allah Ta'ala, which constantly thinks of the rewards of "Jannah", yearns for them; the heart which longs for its Future Home, labours day and night to attain its desire, then think candidly - can any pain, worry, suffering or "parayshani" even touch such a heart? Such as person doesn't even know the meaning of the word "anxiety". What I am saying is true. "Wallah" (By God) I am telling you that the heart which has tasted the love of Allah Ta'ala, it can never know what anxiety is. People wail that we are are worried, we are "parayshan", but this man does not know what the word "worry" or "parayshani" means. He is only immersed in himself. Happiness or misery have no effect on him. He only relishes the love of Allah Ta'ala which he has tasted, and the hope for more fills his heart to the brim with happiness. For this very reason Allah Ta'ala has prescribed this in the Holy Quran:

وَبَشِّرِ الصَّابِرِيْنَ o الَّذِيْنَ إِذَآ أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْآ إِنَّا لِلّٰهِ وَ إِنَّآ إِلَيْهِ رَاجِعُوْنَ o

"But give Glad tidings to those who patiently persevere - Who say, when afflicted with calamity "To Allah we belong, and to Him is our return". (2:155-156)

They say we are the bondsmen of Allah Ta'ala. The Creator can do whatever He wishes with His creatures. And they say, "It won't be very long now before we reach our Destination. We are nearly there. As soon as we behold our Beloved, all the sufferings and miseries we faced in the world will come to nothing." They yearn for a sight of their Beloved and when this longing is fulfilled, their ecstasy knows no bounds and they forget everything else.

When Hazrat Bilal رضی اللہ تعالی عنہ was about to die, his family members cried "وَاحَرَبَاهُ" Woe unto us! We are ruined!" At this Hazrat Bilal رضی اللہ تعالی عنہ opened his eyes and joyously cried out,

وَ اطَرَبَاهُ غَدًا اَلْقَى مُحَمَّدًا وَ صَحْبَه

"What misery? Nay, what enjoyment! What happiness! Joy of what? That but in an instant more I will be meeting my beloved Hazoor-e-Akram ﷺ and his Sahabah-e-Keram. Anon I will be with all my friends!"

The thought of meeting his friends changed the agony of death into happiness and peace for Hazrat Bilal رضی اللہ تعالی عنہ. Those people who keep thinking about "Jannah", and about their meeting with Allah Ta'ala how can they ever be worried?

(8) The eighth rule for alleviating all your miseries, putting an end to all your "parayshanis", by forsaking all "gunah":

It is a rule that a person feels at ease in the company of the person he loves. And, Allah Ta'ala is Himself the source of all love. All the loves of this world are as nothing compared to His Love. So, as soon as a person gives up all "gunah", turns his attention towards Allah Ta'ala, it is as if he is in the presence of Allah Ta'ala Himself. You must have heard people saying about someone that he is an "elevated" man. What does that mean? Elevated to what? It means that he is elevated to the Court of Allah Ta'ala. The person who loves Allah Ta'ala he is in the presence of Allah Ta'ala. So imagine the happiness of one who is sitting at the side of his Beloved! Just imagine the contentment of his heart! And who is his Beloved? He, in front of whom all the loves of this world are nothing! These are the verses of Hazrat Rabi'yah Basariyah رحمها الله تعالى:

انی جعلتك فی الفوادا نیسی وابحت جسمی لن یکون جلیسی

فالجسم منی للجلیسی موانس و حبیب قلبی فی الفوادا نیسی

O my Love! I am amongst the people,
And they have affection for me too,
But my heart belongs only to You!

Hazoor-e-Akram ﷺ said that Allah Ta'ala divided LOVE into a thousand parts. From it he bestowed upon this world only and only one part. He kept the nine hundred and ninety nine with Himself. The effect of the one part which was bestowed upon this world is that a mare, for the convenience of its foal lifts her hind leg when it comes to drink its milk. This depicts the love the mare has for its foal. This example of "one out of a thousand parts" has been given just to make it easy for you to understand. By this

example only the comparison is meant. For the fact is that the attributes of Allah Ta'ala are limitless. If all the qualities of the whole world were to be combined even then they would fall short of the attributes of Allah Ta'ala. It is not even correct to enumerate the qualities of Allah Ta'ala by saying "one out of one million", or, "one out of ten million" because the attributes of Allah Ta'ala can never be counted. They are countless.

So as I was saying, the person who searches for his real beloved – the fountain-head of all Love, the person who finds Him and gains His favour, this person may apparently be surrounded by worries and anxieties but his heart remains at peace. It is my claim and I emphasize it again that the person who is guilty of even one minor sin will never have peace in his heart. If anyone contradicts my claim bring him to me. Within two minutes I will make him admit that he does not possess peace of mind or heart. I will ask you too. Test the truth of what I am saying for yourself. Look at the people around you. A person who is indulging in one "gunah", not many but one single "gunah", he may be very rich and prosperous, he may have limitless wealth and power, he may be a great ruler, he may be surrounded by servants, but watch him for a day or two. If only your eyes could reach his soul then Khuda-Ki-Qasam (By God) you would find that peace and happiness are nowhere near him at all. He is surrounded by all the comforts in the world, yet he lacks peace.

Then look around you again. You will see someone whose clothes are torn, who gets barely enough to eat, lives in a small hut and has none of the comforts of this world. But this man avoids all "gunah". He has thus gained the favour of his Creator. Sit with this man. Watch him for three or four days. In his company you will find peace

entering your own heart. Then judge for yourself. The person whose mere company induces peace and tranquillity in your heart, how peaceful and calm must his own heart be! Observe the world around you and then make your own decision. The truth will dawn on you as bright as day.

SUAMMARIZATION

When a person thinks about "Jannah" constantly, when he thinks of meeting Allah Ta'ala and the longing to see Him overcomes everything else, then he does not think that I will meet Him in future. He thinks as if he is living in "Jannah" *now*. This world itself becomes a "Jannah" (Paradise) for him. He begins relishing the joys of "Jannah" here in this very world. Ya Allah! Grant us all the same state of exhilaration. Bestow upon us Thy Blessing that we may relish the joys of "Jannah" here in this world too

"Tis as if I live in Heaven day and night
My heart is filled with such divine light."

Memorize this couplet, and repeat it to yourself off and on. This is the formula for renouncing sins. Even the person who is an outright sinner, should recite this couplet. What will be the use of reciting this verse once or twice a day, you may well ask. Well, first of all imitating those people who really love Allah Ta'ala will have some effect. A person may think that he is nowhere near the position of those who love Allah Ta'ala, but if he keeps on repeating the words of the holy people then who knows Allah Ta'ala might change the imitation into the real thing. Allah Ta'ala may make his words come true.

I remember that once I was visiting my friend. Along with other refreshments he brought some apples He put them down on a table on which were some artificial apples too. On asking I was told that the fake apples cost nearly ten times more than the real ones So when in this world artificial things, sometimes cost much more than the real, then it might happen that Allah Ta'ala, the Generous One, may exalt the artificial love to the status of the Real Love which only the godly peoply have. This artifical love would then prove to be extremely valuable. If a person keeps on trying to copy each and every aspect of the holy peoples' lives then it may be that Allah Ta'ala will accept his efforts. Allah Ta'ala just might accept the imitation and then bless him with the same real Love the godly people have for their Creator. Furthermore, if a person starts repeating the sayings, the words, the verses of the holy people then one day perhaps he will think to himself, "You are saying something and your actions are completely opposite. Your actions are completely in contrast to your words. So whatever you are saying why not act upon it too?" When he repeats this question again and again then Insha Allah his words will start having a deep effect on his heart. Alright, if you don't understand what I am saying let it be. The least you can do is to revise the sayings, the verses in the form of a "du'a". Offer this "du'a" every day:

"Ya Allah, change my heart into what has been said in this verse. Make this verse come true for me too."

The people who relish the blessings of "Jannah" here in this world, who are gazing at Allah Ta'ala every moment, decide for yourself what their condition must be. Think of the ecstasy filling their hearts. This exhilaration, this joy is then depicted in their verses too. So when you beseech

Allah Ta'ala for the same state of mind and heart as depicted in the verses, think of what you're asking!

Hzarat Peer Muhammed Saloni رحمہ اللہ تعالیٰ a very pious man, lived in the reign of Alamgir رحمہ اللہ تعالیٰ. Alamgir wrote him a letter saying,

"It is my ardent desire to meet you. I am unable to do so because of the mutiny in Hyderabad Deccan which I am trying to suppress. I would have paid my respects to you, but I am helpless just now. I therefore request you to inform me of your arrival in Delhi. I want to have the honour of greeting you myself."

What is to be noted here is the religious acumen of Alamgir رحمہ اللہ تعالیٰ. He did not invite Hazrat Peer Muhammad Saloni رحمہ اللہ تعالیٰ to come and visit him but said that he himself would be honoured if he could visit Hazrat Peer Muhammad رحمہ اللہ تعالیٰ when he came to Delhi. What do the people do today? They try their best to get their Peer Sahib, or spiritual guide to come to their house. And what about their spiritual guide himself? He is there ready and waiting for an invitation to accept. "Like priest, like people", as the saying goes. Now listen to the answer of Hazrat Peer Muhammad Saloni رحمہ اللہ تعالیٰ ...

شاہا! دین پناہا! ایں دہقانی را با بزم سلطانی چہ کار؟ در کریم باز است، کریم ما بے نیاز است، کریمے دارم کہ چون گرسنہ می شوم مہمانی می کند وچوں می خسپم نگہبانی می کند، وچوں گنہ می کنم مہربانی می کند، کریم ما بس باقی ہوس۔

"What has this simple villager got to do with the Royal Court? For him the doors of the Gracious One are open. When I am hungry He feeds me, when I am asleep He protects me; when I commit a sin He kindly forgives me. For me my Gracious One is enough. The rest is mere avarice, mere greed."

The person who can behold his Beloved in his heart all the time, the person whose heart has become the reflection of his Love, the mirror of his Love's beauty, what use for him is a Royal Court? He is so Gracious and Absolute that He makes His people independent of others too. The person for whom His doors are open he needs no others, be they emperor or king.

Ya Allah make the state of our hearts the same as is depicted in the answer of your devotee Hazrat Peer Muhammad Saloni رحمہ اللہ تعالیٰ.

So, in this incident we find an indigent devotee busy in his prayers. A king desires to meet him. What is it occupying the devotee's heart that makes him impervious to the whole world and its kings? Ah yes! If the Love of Allah Ta'ala and His Splendour are always in front of him how can he behold the world? For him the world doesn't exist. How beautifully it has been said:

همہ شہر پر ز خوباں منم و خیال ماہے
چہ کنم کہ چشم یک بیں نہ کند بہ کس نگاہے

The whole city abounds in sweet hearts
    Alone am I with the thoughts of my Love.
Helpless, for my eyes refuse to behold
    Anyone else except my Life, my Love!

The poet says that in this world someone loves someone and somebody loves someone else. Someone is after something, and somebody yearns for something else. But since the day I saw my Beloved all the loves of this world have paled into insignificance. I can love nothing and no one else anymore. In my eyes, in my heart there is room for no one else except my one and only love - Allah Ta'ala. Ya Allah! Grant us all eyes which can look upon none except You.

یاد میں تیری سب کو بھلادوں، کوئی نہ مجھ کو یاد رہے
تجھ پر سب گھر بار لٹادوں، خانۂ دل آباد رہے
سب خوشیوں کو آگ لگادوں، غم میں ترے دل شاد رہے
اپنی نظر سے سب کو گرادوں، تجھ سے فقط فریاد رہے

May I forget everything
Remember only you,
Squander on you everything
Retain only thoughts of you,
Set ablaze all joys,
Yearn only for you,
Close my eyes on everything
Look at nothing but you!

The poet wants to forget everything and yet remember only his love. He wants to squander everything he owns and yet retain the world i.e., the wealth of his heart only. The joys of this world are nothing to him and yet he cherishes a secret "joy" - the pain of his desire for his beloved! Infact he wants to forget everyone and everything and yet think of the one and only - his beloved.

Here is another such instance: The king of "Sanjar" offered as a gift the whole province of Neemroze to Hazrat Peeran-e-Peer رحمه الله تعالی. He answered:

چوں چتر سنجری رخ بختم سیاہ باد
گر در دلم رود ہوس ملک سنجرم
وانگہ کہ یافتم خبر از ملک نیم شب
من ملک نیمروز بیک جونمی خرم

May my fate be as black
As the crown of Shah-e-Sanjar
If there be in my heart
Even a bit of desire
For the state of Sanjar.
Since I acquired the joy
Of being immersed in parley
All night, with my Beloved,
The province of Neem Roze
Is worth not a grain of barley.

When I have acquired the wealth of night-worship then the wealth of the province of Neemroze is not even worth a grain of barley to me.

Some one else has said it so aptly too:

اک ہوک سی دل میں اٹھتی ہے اک درد سا دل میں ہوتا ہے
میں رات میں اٹھ کر روتا ہوں جب سارا عالم سوتا ہے

There is a pain in my heart,
My heart, it bleeds.
At night I get up and weep
While the whole world sleeps.

Just try to think of it. What kind of a joy was it which made Imam Abu Hanifah رحمہ اللہ تعالی spend the whole night in prayers? Not only for one or two nights, but he stood in prayers before his Lord for years on end. Every night in his Nafil prayers he recited the whole Quran. What kind of an enjoyment and intoxication was it that made him do so? Can any joy of this world keep a man awake, on his feet, the whole night long? Tell me. Does such a joy really exist in this world? This, which kept Imam Abu Hanifah رحمہ اللہ تعالی awake, busy in prayers for years on end, this was but the extreme joy of beholding his Beloved. The vision of his Beloved was what kept him awake and filled his heart to the brim with happiness, exhilaration.

How beautifully Arif Shirazee رحمہ اللہ تعالی has put it.

متی ما تلق من تهوی دع الدنیا و امهلها

"When you are in the presence of your Beloved, cast the world out of your heart."

In the following couplets Hazrat Sheikh Sa'adi رحمہ اللہ تعالی has written of a such a holy man:

لبو وائے جاناں زجاں مشتغل
بذکر حبیب از جہاں مشتغل
بیاد حق از خلق بگریختہ
چناں مست ساقی کہ مے ریختہ

Busy in the business of my love am I
I care not for the whole world.
Immersed in the thoughts of my Creator.
I've severed all ties with the world.
So lost in the cup-bearer's beauty was I
The wine-cup fell, round which
my fingers were curled.

When a person is so immersed, so lost in the thoughts of his Beloved, would he be aware of even his own self? Oblivious of even his own self would he then care a whit for this world? The thoughts of such people are wholly concentrated upon their Beloved. In fact so lost in His love are they that they become oblivious even of His worldly blessings. They love Him not for the blessings He has showered upon them, but for His sake only. So engrossed are they in their love that they forget their own selves even!

محرم ایں ہوش جز بے ہوش نیست
مرزباں را مشتری جز گوش نیست

The ear only, appreciates
What the tongue does utter,
The world-renouncer only
Appreciates Thy love, O Creator!

از حال خود آگہ نیم جز ایں قدر دانم کہ تو
ہرگہ بخاطر بگزری اشکم زداماں بگزرد

I know not my own self.
But when ever I think of you
My tears flow down my cheeks
And I cry for You anew.

بس ایک بجلی سی پہلے کوندی پھر آگے کوئی خبر نہیں ہے
مگر جو پہلو کو دیکھتا ہوں دل نہیں ہے جگر نہیں ہے

I saw the lightning strike
Then I knew no more.
From my side my heart's gone,
Ah! my soul it's mine no more.

اے عشق مبارک تجھ کو ہو، اب ہوش اڑائے جاتے ہیں
جو ہوش کے پردے میں تھے نہاں، وہ سامنے آئے جاتے ہیں
جب اس طرح چوٹ پہ چوٹ پڑے ویرانیٔ دل کیونکر نہ بڑھے
اٹھ اٹھ کر پچھلی راتوں میں کچھ تیر لگائے جاتے ہیں

O my love, rejoice!
Your senses are being confounded,
Once hidden behind the veil of Reality
With my Love I'm now confronted.
Suffering thus blow upon blow
The desolateness of my heart increases,
In the darkness of the night I suffer
The pain of love never decreases.

This wealth of love can only be gained when your heart suffers the blows of La-Ilaha Illallah لا الہ الا اللہ.

Hazrat Jami رحمۃ اللہ تعالیٰ says:

حقا کہ در جان نگار و چشم بیدارم توئی
ہرچہ پیدا می شود از دور پندارم توئی

You live in my eyes,
In my soul is none but you,
Wherever I turn to look
I can see nothing, nothing but you.

When Hazrat Jami رحمه الله تعالى quoted these lines a dry sort of "Maulvi" was sitting next to him. He asked:

"گر خر پیدا شود"

"According to your verse if you happen to see an ass, will you still behold in him your beloved?"

Hazrat Jami رحمه الله تعالى quickly laid a hand on his shoulder and said,

"پندارم توئی"

"In him I'll see nothing but you!"

The person who can understand not the hidden meaning in our words, he may have bceome a "Maulvi" but he's still an ass.

I'll tell you another "waqi'ah": A holy man was walking along the street. A crowd of children was following him, pelting him with stones. They were making fun of him calling him a mad-man, an imbecile. A passer-by stopped and asked the children why they were teasing him so. The children answered that the man said he could see Allah Ta'ala. The passer-by turned to the holy man and asked if what the children said was true. In answer the holy man recited these lines:

خيالك في عيني و ذكرك في فمي   و مثواك في قلبي فاين تغيب

O My Love, you live in my eyes,
My tongue sings praises of you.
My heart for you only cries
Then hide from me, how can you?

When you constantly think of Him, talk about Him, feel His presence ever before you, then how can your Beloved be hidden from you?

The holy man then said, "Khuda-ki-qasam" (As God is my witness) if my Beloved were to disappear from my sight even for a second, there and then would I die.

دم رکا سمجھو اگر دم بھر بھی یہ ساغر رکا
میرا دورِ زندگی ہے یہ جو دورِ جام ہے

If the cup stops for a moment, I'd die,
My life is nothing but a round of wine.

Then, Hazrat Roomi رحمہ اللہ تعالی likens these people to fish. As a fish cannot exist without water so can these people not exist without their beloved.

گرچہ در خشکی ہزاراں رنگہا ست
ماہیاں را با یبوست جنگہا ست

Although the land is full of beauty.
The fish care not for it a whit.

The examples cited by the holy people are usually such that a single one of them solves many intricate problems. According to this verse if you were to catch a fish, show it majestic castles, beautiful gardens, lovely faces, all the embellishments of this world, what would it say? It will say, "I beg you in the name of Allah Ta'ala, please let me go back to the water. I simply don't want anything of this

world." And even then if in spite of its entreaties you do not return it to the water, it will writhe in agony and give up its life. The land abounds in beauty but what does the single-minded love of the fish say? How can it exist without its own watery world? It needs nothing but water. No, nothing except water, without which it cannot live.

دم رکا سمجھو اگر دم بھر بھی یہ ساغر رکا
میرا دورِ زندگی ہے یہ جو دورِ جام ہے

If the cup stops for a moment I'd die.
My life is nothing but a round of wine.

Ya Allah! Grant us the same single-minded love. Ya Allah! gathered here we are listening to the verses of your Chosen Ones, relating too their words and deeds. The words uttered by our tongues, heard by ears, let them enter the depths of our hearts. Ya Allah! For the sake of this discourse fill our hearts with your love. For, the person who relishes this blessing of your love he considers himself to be living in "Jannah" itself. Hazrat Shah Wali Ullah رحمة الله تعالی says:

دل دارم جواہر خانۂ عشقت تحویلش
کہ دارد زیر گردوں میر سامانیکہ من دارم

I have a heart full of
The wealth of your love,
Lives there a man under the sky
An owner of such a treasure-trove?

The heart which becomes the mirror of the Beloved's beauty, it challenges the world: Exists there a person with a heart like mine? A heart in which none but my Beloved lives; a heart permeated with His divine love?

میری آنکھوں میں آجا میرے دل میں سما جا

Come live in my eyes,
Make my heart your own.

Let me tell you a "Waqi'ah" narrated by Hazrat Roomi رحمہ اللہ تعالی:

Hazrat Moosa علیہ السلام (Moses) was walking through a jungle when he came upon a shepherd sitting all alone, talking to himself. "O Allah Ta'ala, if I were to find you somewhere, I would offer you fresh goat's milk to drink. I would press your feet ... put kohl in your eyes ... put oil in your hair, then comb it for you. If only I could find you somewhere!"

When Moosa علیہ السلام heard this he sharply rebuked the shepherd "What *are* you saying? You would put oil in Allah Ta'ala's hair and comb it? You would offer *Him* milk to drink?"

The shepherd was very distressed. The rebuke of Hazrat Moosa علیہ السلام upset him greatly.

But Allah Ta'ala then admonished Hazrat Moosa علیہ السلام Himself:

وحی آمد سوئے موسیٰ از خدا
بندۂ ما راز ما کردی جدا
موسیا آداب داناں دیگر اند
سوختہ جاں رواناں دیگر اند

Allah Ta'ala said unto Moses.

From me my friend have you parted,
The love of the Wise is different O Moses
From those who are love-demented.

O Moses you think that these people are like you. 'Tis not so. The love of sensible people is different from those who have become crazy in love. The fire of love has destroyed the hearts of such people. Do not liken them to yourself.

And the people who have acquired this exquisite taste of love what value are the worldly joys to them? They are immersed in a state of exhilaration:

تری نگاہ کے مجروح اور بھی ہیں کئی
کسی کے دل میں رہی اور کسی کے پار گئی
مگر مجھ سے ہی کی تو نے ترک بات نئی
درون سینہ من زخم بے نشاں زدئ
بحیرتم کہ عجب تیرِ بے کماں زدئ

Many have been the victims of thy looks
Some survived, some never again seen.
I'm the only one my love overlooks
My heart's thus wounded by arrows unseen.

To illustrate this here is an anecdote:

A holy man once saw a very thin, emaciated slave girl. She looked as if suffering from T.B. He thought to himself that her master must be working her too hard. Perhaps he didn't even give her any food or medicine. Taking pity on her he bought her from her master. That night after "Isha" prayers the slave girl started offering "Nafil" prayers. Far into the night she continued to do so. Then having finished

her prayers she raised her hands for "du'a". "Ya Allah the love you have for me, for its sake I beseech Thee.

The holy man broke in, "Do not use such words - "Allah Ta'ala the love you have for me " It's very disrespectful to say so, for you know not whether He loves you or not. Instead, you should say, "Ya Allah, the love "*I*" have for you, for its sake I beseech Thee."

The slave girl answered, "If my Lord didn't love me He would never have let me stand in front of Him so, in prayers. This is a sure sign of His love for me. But what about you who are lying in bed thus?"

She then recited these verses to him:

الكرب مجتمع والصبر مفترق   والقلب محترق والدمع مستبق

كيف القرار على من لا قرار له   مما جناه الهوى والشوق والقلق

يا رب ان كان شئي فيه لى فرج   فا منن على به ما دام بى رمق

My restlessness increases
 I can bear no more.
My heart is burning
 My tears overflow.

A person ensnared by Love
 How can he know any rest?
O Lord! If there be an end
 To misery, grant it to me
And let me be the one Blest.

Then turning towards Allah she cried out, "Ya Allah! None but You knew the state of my heart. Today my secret has been revealed. The love I bear in my heart is a secret no more. So I beseech You, take me from this world." Saying so she fell down and died.

"Du'a" (A prayer)

Ya Allah! We are talking about the holy people who adore you. Make this talk beneficial for us. The words being uttered by our tongue, being heard by our ears let them reach the depths of our hearts. Ya Allah! Make these words effective grant us the ability to act upon them. All is in your Divine power.

لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ

"We have no ability to avoid sins nor to render obeisance to Thee except with Thy help."

Ya Allah without your help we can do nothing. Help us. Give us courage. We are weak, we are frail Ya Allah unless and until you help us we can do nothing. Ya Allah grant us the strength to forsake all sins, every kind of "gunah". Grant us the willingness to obey your orders. Aameen!

Allah Ta'ala has at this very moment revealed something unto me. Some people think that it is impossible for them to forsake sins such as trimming or shaving off the beard; the "gunah" of not observing "purdah" from "daevar" (husband's younger brother), "jayth (husband's elder brother), "bahnoey" (sister's husband), "chacha-zad" (paternal uncle's son), "mamoon-zad" (maternal uncle's son), "khala-zad", (maternal aunt's son), "phophee-zad" (paternal aunt's son). Women usually think that it is impossible for them to observe "purdah" from all these people. Then there are other sins too Watching television, looking at and keeping photographs, listening to songs etc., etc. There is a sure cure for all these "gunah" And that is that you should set a time (you must set a particular time, for if you do not then your "Nafs" and "Satan" will deceive

you into postponing this cure. Then after postponing it you will become so busy in the affairs of the world that you will forget about it completely.) So fix a certain time, say, after the Fajr (morning) prayers. As soon as your Fajr salat is over recite these lines three times:

لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِاللهِ

"There is no way to do good or avoid evil deeds except with the help of Allah."

Say, "Ya allah! We are helpless. We are unable to save ourselves from the sins which have infested the whole of our society. We are weak. We find the evil society and environment overpowering us. Ya Allah we cannot protect ourselves except and unless you help us. We beseech you for your help."

Say this three times every day. Ask for Allah Ta'ala's help. But then we come back to the same old point. Who will but use this prescription? It is so very difficult to swallow this pill! The very first day when you sit down after "Fajr" prayers to recite these lines, your "Nafs" will say,

"When you are really not going to renounce any sins, then what is the use of saying you will?"

Ah! I know very well. First of all you will not remember this prescription at all. Secondly if you do happen to remember, then when you start saying these words:

"Ya Allah, grant it so that all the ladies in my house may become strict observers of "Shara'ee Purdah" ... Ya Allah save me and mine from all the evils, the "gunah" of our society and environment ..." Then, at that very moment your Nafs will be there to beguile you. It will ask you why you

are thus fooling yourself When you really have no desire to forsake all "gunah", all evil deeds then why are you asking Allah Ta'ala's help in doing so? Then at that moment your answer to your Nafs should be,

"I may or may not succeed in renouncing all "gunah", but I will continue reciting this prayer nevertheless. What is the harm in reciting these lines of the Holy Quran? May Allah Ta'ala grant me the ability to do so every day. May Allah Ta'ala grant me firmness in my resolution. Aameen!"

Hazoor-e-Akram ﷺ has said,

لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ كَنْزٌ مِّنْ كُنُوْزِ الْجَنَّةِ.

"From among the treasures of "Jannah" (Eden) لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ is a very great treasure."

Now you mustn't think that if you recite these lines only once you will acquire a vast treasure. Nay, that is not so. You cannot acquire a treasure in this way. Just think that if by reciting this "Kalimah" only once you could gain a whole treasure then what about the rest of the day? The rest of the day would be completely useless, passed in doing nothing. For what would you do the whole day long? So, treasures cannot thus be acquired. The method is that you should use it as a prescription. And you can do this only if you comprehend fully its inherent meaning. Then when you recite these lines keep the meaning in mind.

There are two parts of this prescription. First, think about those "gunah", all those sins which you do not have the strength to forsake. Then before your Lord admit your weakness, your helplessness, and say unto Him:

لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ

"Ya Allah! We seek your Divine help. Unless and until you help us we are incapable of taking even a single step. We beseech you, help us!"

The second part of the prescription is for those people who have just succeeded in forsaking sins. It is for those people also who gave up committing evil deeds a long time ago. These people should offer this prayer thus:

لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ

"Ya Allah! I have forsaken all "gunah", all sins, but this is due not to my own ability, it is only *your* help which has made me do so. I have forsaken all evils only because *you* helped me in doing so."

Now, if you use this prescription after having fully understood and memorized its intrinsic meaning, then only will the treasures of Jannah be showered upon you. انشاء الله تعالیٰ (God willing).

Du'a (Prayer)

Ya Allah! Grant us the ability to use this prescription. Ya Allah grant us the bounteous treasures of "Jannah" because of it. Ya Allah those people who have decided not to forsake certain "gunah", Ya Allah, change their decisions, alter their thoughts about these sins. Ya Allah make us strong in our resoluteness; grant us courage. Grant our hearts a firm determination in forsaking every single "gunah", every sin. It is only you who can help us."

ولاَ حول و لا قوّة الاَّ بِ الله۔

وَ صلّی الله تعالٰی علی خیرِ خلقِه محمّد وَ آله وَصحبِه اَجمَعِیْنَ، آمِیْنَ

برحمتِكَ یا اَرحَمَ الرّاحِمِینَ ه

(Because of the scarcity of time the subject of the sermon could not be completed. It was completed by Hazrat-e-wala damat barakato-hum in another gathering, which constitutes the second part of this book. This second section comprises of numerous "waqi'aat" from the Holy Quran and "Hadith". They help only to prove that the cure of every problem, every single "parayshani" is but to forsake all "gunah", all sins of every kind.) Editor's note.

THE CURE OF ALL YOUR PROBLEMS AND WORRIES

PART - II

These "waqi'aat" taken from the Holy Quran and "Hadith", prove that the cure for all the problems, all anxieties, every "parayshani" is to forsake all sins, all kinds of "gunah".

1) Hazrat Nooh (Noah) عليه السلام:-

Hazrat Nooh عليه السلام had continued to preach the word of Allah Ta'ala for nine hundred years. Yet, except for a few people none had accepted Islam. Finally came the verdict of Allah Ta'ala that these people will be drowned as a punishment except Hazrat Nooh عليه السلام and his followers.

Here observe the Benevolence of Allah Ta'ala. If such a storm had come in which the "Momineen" had drowned too, it wouldn't have been strange indeed. For after all everyone has to die sometime or the other. And later on Hazrat Nooh had died too. His followers left this world also. But Allah Ta'ala says that in this storm only those will drown who had not accepted Islam. And yet there have been storms, which being sent as a punishment had swept away the holy and pious people alongwith those who had been guilty of transgressions. But in such cases the storms have proven to be a blessing for the righteous and a punishment for the sinners. The status of the righteous ones is elevated and they go straight to "Jannah", to meet their Beloved, their Maker.

الموت جسر يوصل الحبيب الى الحبيب

"Death is but a bridge which leads friend to friend."

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So Hazrat Nooh علیہ السلام was saved by Allah Ta'ala. His followers too did not drown in the flood. They died much later. By saving them from the storm Allah Ta'ala wanted to show the world that between these people and Him existed a special bond of love. And because of it He had wanted to keep them away from the sinners in this world too. So, all those people who forsake all sins, who follow His word, who love Him, Allah Ta'ala loves them too

2) Hazrat Ibraheem (Abraham) علیہ السلام:

Hazrat Ibraheem علیہ السلام is now old His wife cannot bear him any children. It is Divinely revealed that they will soon have a son. It is so surprising. How will that be so? Allah Ta'ala says, We are Omnipotent. It will be, so, without any apparent means Allah Ta'ala bestowed upon them a son.

کارساز ما بساز کارما
فکر ما در کار ما آزار

The people who always look for the "sabab" the cause, the reason for something are the ones who are in a perpetual state of anxiety. When they can see no means by which their end can be accomplished they become very worried. And then if they *do* find the means to do something, they do it and then when they fail they become even more harassed and worried. This was our only recourse, they say, and even this failed. So what will we do now? First they are worried about acquiring the means for attaining something and then when they find the means but fail, they again become distraught with worry. But then on the other hand we have

the person who does not look for the means of attaining an end but looks to the Provider of those means. He is the one who is never worried, never anxious about anything.

عقل در اسباب میدار و نظر
عشق ی گوید مسبّب رانگر

The Intellect looks to the means. The reasoning-one will look to other people to help him. He will look for the means to gain his goal. But he will go begging from door to door without any success. On the contrary the adoring-one looks to the Provider of the means. He goes to the door of the Omnipotent. Gain His favour, he says, for only then will you succeed in gaining whatever you desire.

3) The Second "Waqi'ah" of Hazrat Ibraheem (Abraham) علیہ السلام:

Hazrat Ibraheem علیہ السلام thought to himself that I must do something to destroy the statues these people worship. These people who worship others than Allah Ta'ala, who have made stones their gods, they should be taught a lesson. Then came the day of their festival. All the people started off to the festival grounds. They asked Hazrat Ibraheem علیہ السلام to join them. Hazrat Ibraheem علیہ السلام answered, "I am feeling a bit sick". What he meant was that looking at these statues is making me feel sick. I am tired and sick of looking at them. Until I do something about them I won't feel better. I may not be physically ill but I'm feeling sick watching these people commit sinful deeds.

So all the people left leaving Hazrat Ibraheem عليه السلام alone Hazrat Ibraheem عليه السلام took up an axe and beheaded all the statues. He then slung the axe across the shoulder of the largest statue. When the people returned from their festival they were thunder-struck. Who had murdered all their gods?

To make a long story short they called Hazrat Ibraheem عليه السلام and asked him who had committed that dreadful deed Hazrat Ibraheem عليه السلام answered,

"Ask him, the biggest one of your gods who is carrying the axe The one who possesses the weapon is the one guilty of the crime. Ask him why he, the big god, murdered all the smaller ones."

At this the people were nonplussed. What could they say? What could they ask a god who could neither hear nor speak? The realization dawned upon them. What could they ask of lifeless stones? If those fallen statues could not save themselves how in the world could they save anyone else? They realized this truth. For a moment they were silent. But then the Devil and their "Nafs" prevailed. As often happens the Intellect is overpowered by the desire for evil. Or, as I often say committing sin after sin completely destroys the mental faculties. When a man is guilty of committing innumerable transgressions or "gunah" his mind fails completely. Allah Ta'ala draws a curtain over his Intellect. Ultimately the people realized that Hazrat Ibraheem عليه السلام was the one who had beheaded all their gods. He should be punished. He should be cast into the fire. A huge fire was lit. Hazrat Ibraheem عليه السلام was thrown into it.

Hazrat Jibraeel علیہ السلام (arch angel Gabriel) appeared. He asked Hazrat Ibraheem علیہ السلام if he could take him away from the fire or extinguish the fire itself Hazrat Ibraheem علیہ السلام answered, "اما انت فلا" "Your help is not needed. My Allah, the Perceiver of all is watching me."

Although Hazrat Jibraeel علیہ السلام had been sent by Allah Ta'ala Himself, yet Hazrat Ibraheem's love for Him would brook no intermediary. He refused the help of Hazrat Jibraeel علیہ السلام. For, he said, for me my Lord is enough. Then Allah Ta'ala himself asked directly: "What is your wish? Should We save you?"

Hazrat Ibraheem علیہ السلام answered:

"حسبی من سؤالی علمك بحالی"

"Ya Allah, when you are there watching me what can I say? What do you want me to say? You are observing me and with you I have this link, this bond of love. Then what can I say? It is enough that you are watching me. It is enough."

Allah Ta'ala ordered the fire:

كُونِى بَرْدًا وَّسَلَامًا عَلَى إِبْرَاهِيمَ

"O Fire! Be thou cool, and (a means of) safety for Abraham!"

In its haste to obey the order of Allah Ta'ala the fire might have made mistakes. So Allah Ta'ala told the fire to

make haste in obeying His order. but in its haste not to commit two possible errors. Firstly. Allah Ta'ala said. I am ordering you to cool down upon Hazrat Ibraheem عليه السلام only and not on others. If any one of the non-believers dares to come near you. destroy him completely. Secondly, in your haste to cool down do not go to the opposite extreme and turn into ice. What should you do? Be like an air-conditioner. Neither too hot, nor too cold. Be temperate.

يَا نَارُ كُونِيْ بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيْمَ

"O fire! Be thou cool and a means of safety. But not for everyone. Only for Hazrat Ibraheem (عليه السلام)."

So you see. Allah Ta'ala Himself destroyed the cause of anxiety, the "parayshani". He created the means of comfort and ease. He even made something as hot as the fire cool down. Why did He do that? Because Hazrat Ibraheem عليه السلام had forged a bond of Love with Allah Ta'ala. He had gained His divine favour. His love for Allah Ta'ala was such that he felt no need to tell Him what he wanted. All that he said was that Allah Ta'ala, you yourself are watching me and that in itself is enough for me. If some misfortune befalls a child then his parents do not say that we will not help him unless he cries out to us for assistance. Their love cannot bear to see him in a distress even for a moment. So Allah Ta'ala whose love is far more than the love of parents, how could He wait for Hazrat Ibraheem عليه السلام to cry out for help before rendering him His assistance? That is why Hazrat Ibrahim عليه السلام just said:

"حسبي من سؤالي علمك بحالي"

"Ya Allah what need have I to say anything when You Yourself are watching me"

The people who have gained His Favour remain calm and unworried even in the midst of catastrophes. And, the people who have forged a bond of Love with Allah Ta'ala by renouncing all sins, every single "gunah", Allah Ta'ala helps them in times of distress even before they can cry out to Him.

4) Hazrat Sarah رضی اللہ تعالیٰ عنہا:

Hazrat Sarah رضی اللہ تعالیٰ عنہا was the first wife of Hazrat Ibraheem علیہ السلام. At that time a cruel Kafir king was ruling over the land. He decided to take away Hazrat Sarah رضی اللہ تعالیٰ عنہا from her husband, Hazrat Ibraheem علیہ السلام. Hazrat Ibraheem علیہ السلام came to know about his evil intentions. He also found out that if the woman who took the king's fancy was unmarried he just carried her away forcibly but if she was married then he had her husband killed first. Hazrat Ibraheem علیہ السلام knew that in any case Allah Ta'ala would definitely protect him yet he thought that some apparent means of protection must be adopted too. (This point has been explained many times. As far as the means or "asbaab" are in your control it is incumbent upon you to adopt them. But you must rely only on Allah Ta'ala for the result of your efforts.)

Hazrat Ibraheem علیہ السلام knew that Allah Ta'ala would of a certainty protect him but he must at least do whatever was in his own control. Hazrat Ibraheem علیہ السلام reasoned that the first thing the king would do would be to find out

whether Hazrat Sarah was Hazrat Ibraheem's wife or not Hazrat Ibraheem عليه السلام knew how to counteract that. He told Hazrat Sarah رضى الله تعالى عنها that if he asks me I will tell the king that you are my sister. He then explained to her the veracity of this answer of his. He explained that at that moment Hazrat Sarah رضى الله تعالى عنها and he himself were the only two followers of Islam. There was no one else. According to Islam she was thus his sister. Why? "اَلْمُسْلِمُوْنَ اِخْوَةٌ". Because, "All Muslims are brothers and sisters among themselves."

To elucidate this, another example is that of the son of Hazrat Nooh (Noah) عليه السلام, "He is a Non-believer, therefore not your son." And, similarly if there are natural siblings, a brother and a sister, one is a Muslim the other is not, then it is as if they are not related to one another at all. On the other hand if there are a man and a woman who are not related to each other in any way, yet both are Muslims, they will be considered as brother and sister. That reminds me that the "Tablighi" people (a special group preaching Islam), they say "Brother so-and-so, that brother, this brother." All of them call each other "Brothers". That is very commendable. People *should* consider each other to be their brothers. But then, what do the others say? "Sahib so-and-so." They add the prefix "Sahib" to everyone's name. I am saying "SAHIB", they usually say "SAHAB", with an "A" not an "I". They don't even know how to pronounce the word correctly. The word is "SAHIB", and not "SAHAB". Whenever someone addresses someone else now-a-days he adds the word "Sahib" to his name. So now everyone has become a "Sahib", a "master" or "lord". Who is then left to be the poor servant? This "Sahib", that

"Sahib". Everyone has been turned into a "Sahib"! Then when a person is addressed in this way he begins to think that he has really become a "Sahib" His ego is inflated and he becomes proud of himself. So you see, adding high-sounding titles to someone's name creates false pride in his heart. When everyone starts thinking in this way the result is misunderstanding and antagonism. Then on the contrary if you call a person "brother", this creates a feeling of empathy and love. Therefore, this should be practiced. Give up saying "Sahib". Say "brother so-and-so." for this is much better. This habit of the Tablighi "brothers" is to be highly commended.

Thus Hazrat Ibraheem - explained to Hazrat Sarah رضی اللہ تعالیٰ عنہا that when the king asks me who you are, I will tell him that you are my sister. As Muslims we are in fact brother and sister. I am fore warning you so that when I tell him that you are my sister you may not contradict me and say that I am not his sister but his wife. Thus through this strategy Hazrat Ibraheem علیہ السلام saved himself from being murdered. But this did not prevent the king from carrying away Hazrat Sarah رضی اللہ تعالیٰ عنہا. It is a Hadith in Saheeh-e-Bukhari that when he decided to have his way with her, Hazrat Sarah رضی اللہ تعالیٰ عنہا began to offer her "Salat" or prayers. After her prayers as soon as she had completed her "Du'a" the king was seized by a violent attack of convulsions. He was caught! He started begging Hazrat Sarah, "Please forgive me. Forgive me and I will never think of harming you again." Hazrat Sarah رضی اللہ تعالیٰ عنہا relented. She appealed to Allah Ta'ala and the king was restored to his normal self. Twice or thrice the same scene was repeated. When the king saw this miracle he

became a devotee of Hazrat Ibraheem عليه السلام and Hazrat Sarah رضى الله تعالى عنها. As a sign of his deep respect he married his daughter Hazrat Hajirah رضى الله تعالى عنها to Hazrat Ibraheem عليه السلام and offered her to Hazrat Sarah رضى الله تعالى عنها as her servant. "For," he said, "I would much rather that my daughter be a slave of such godly people rather than became a queen somewhere else." It was a custom in those days that the second wife was like a slave to the first one.

What graciousness, what favour of Allah Ta'ala was it indeed! Her honour safe, her religion safe and the life of her husband safe too! Alongwith all these Allah Ta'ala provided Hazrat Sarah رضى الله تعالى عنها with a slave-girl too. Hazrat Ibraheem عليه السلام was blessed with a second wife to whom Hazrat Isma'eel عليه السلام was later born. And then their descendant was the Greatest Benefactor, the Most Blessed One – Hazoor-e-Akram ﷺ.

5) Hazrat Hajirah رضى الله تعالى عنها:

The same is the moral here. That is , how to His people Allah Ta'ala grants the means or "asbaab" to do something.

When Hazrat Isma'eel was born Allah Ta'ala ordered Hazrat Ibraheem عليه السلام to go and leave both mother and son in the valley of Ghair Zee Zar'a. It was a barren place with no food or water anywhere. The valley was surrounded by arid mountains.

One day in the future oil would be discovered in these mountains, but at that time there was no water nor vegetation of any kind over there Now, in the present times the "Bait-Ullah" stands there But at that time there was nothing Hazrat Ibraheem عليه السلام carried out the Divine order. He took them both there Leaving them, he started to go. He hadn't told his wife anything for fear she might get scared. Hazrat Hajirah رضى الله تعالى عنها asks him why are you leaving us here? Hazrat Ibraheem عليه السلام is silent and doesn't answer anything. Hazrat Hajirah repeats her question. It is met again by silence. The third time she asks, "At least tell me if you are leaving us here at the orders of Allah Ta'ala, or because it is your own wish." This time Hazrat Ibraheem answers, "It is the order of Allah Ta'ala. It is on His divine command that I do so."

Now listen to the answer of Hazrat Hajirah رضى الله تعالى عنها: "اذا لا يُضيِّعُنا"

"If Allah Ta'ala has ordained for us to sit here, then certainly He will not let us go to waste. If it is His order He will look after us. You can peacefully leave us here for now we need no one else."

The Muslim of today should think about this. Allah Ta'ala has decreed a certain means of livelihood to be "haraam" (prohibited by Islam). Allah Ta'ala has banned certain kinds of wealth and goods. He has forbidden certain things and told His people not to use or indulge in them. But the worthless Muslim of today wonders how he will be able to exist without these things. He feels that if he abstains from all the things forbidden by Allah Ta'ala, he will surely die of hunger. It is a thing to be ashamed of! He has actually

forgotten his religious past. For, here is Hazrat Hajirah رضی اللہ تعالیٰ عنہا in a place where there is no water, no food, no shelter, nor any human being. With her is her infant son. She cannot see any visible means of subsistence, or any "asbaab" for staying alive, yet when she comes to know that it is Allah Ta'ala who has decreed for her to stay there, all her fears and doubts vanish into thin air. Very calmly she sits down, firm in the belief that He upon whose orders she is there, He is the one who will take care of her future.

And that is the trouble with the Mussalman of today. He is completely lacking in Faith. Allah Ta'ala has ordained that we should not adopt any "haraam" means of livelihood. He has told us to stay away from "haraam" things. If we do, then it is He himself who will provide sustenance for us. I sincerely hope that we regain our faith in Allah Ta'ala. For only then will all our problems be solved miraculously.

Let us return to Hazrat Hajirah رضی اللہ تعالیٰ عنہا. How did Allah Ta'ala take care of her and her son Hazrat Isma'eel علیہ السلام? The well of Zam Zam came into being. Where Hazrat Ismail علیہ السلام was lying, near him water welled up from the ground. And the water? It will never come to an end. It will never cease to flow from that well, Zam Zam. According to a "Hadith" the water appeared and started to flow over the sides. Hazrat Hajirah رضی اللہ تعالیٰ عنہا thought of collecting it so that it would not go to waste. With her hands she started building a mud-ridge around it. At the same time she kept saying "Zam, Zam", meaning "stay, stay". The water settled down and became a well. Hazoor-e-Akram ﷺ said that had Hazrat Hajirah رضی اللہ تعالیٰ عنہا not stopped the water from over flowing, had she not kept

on saying, "Zam, Zam", the water would have continued on and turned into a stream.'

In the times of Hazrat 'Umer رضی اللہ تعالی عنہ a man fell into the well of Zam Zam and died. The order was given to empty the well as the water had become "na-paak" (unclean) The people started drawing up the water. They tried their best. They made every effort to empty the well but the water kept welling up. The government adopted every means in its power but to no avail. Eventually divers were asked to investigate the matter. They came up and reported that the water will never come to an end. The well will never dry up as double the amount of water replaces that which is taken out. Hazrat 'Umer رضی اللہ تعالی عنہ then told his people to leave it be and from then on consider the well to be "paak", (clean). The well did not seem to be a well, it seemed to be a veritable river. Thus Allah Ta'ala had bestowed upon Hazrat Isma'eel علیہ السلام and his mother such a wealth of nourishment. Just think about it. Allah Ta'ala's Benevolence knows no bounds. The thirst of only two people, a mother and a child, had to be quenched but Allah Ta'ala bestowed upon them such a vast quantity of water that till the Day of Judgment people will drink from it. Then, Allah Ta'ala endowed this water with a unique characteristic too. It serves not only as a drink but as food too. It has so much nutritious value. What type of nutrition? It possesses alchemic nutrition. For it serves not only as a food but supplies all the nutritions the human body needs Many people have experienced this quality of the Zam Zam. They have found that if they don't eat anything, but drink the Zam Zam only they don't feel hungry or weak. They feel invigorated instead. So it serves a dual purpose. It is a drink and a food too!

In this "waqi'ah" of Hazrat Hajirah رضی اللہ تعالٰی عنہا I forgot to mention that when Hazrat Ibraheem علیہ السلام left his wife and son in the desolate valley and returned home, hidden from his wife's view he offered this prayer, "Ya Allah, at Your command I have left them both there, Ya Allah provide for them" He also offered another prayer, "Ya Allah both of them are alone For their company inhabit this place with some good people Alleviate their loneliness, Ya Allah."

Some people of the Bani Jurham tribe were passing by. At a distance they saw a flock of birds circling in the sky. They wondered how this could be. There was no sign of water for miles around and yet the presence of the birds predicted the existence of water. On investigation they found the well of Zam.Zam. They liked the surroundings and settled there. So in this way Allah Ta'ala provided companionship for Hazrat Isma'eel علیہ السلام and his mother.

Thus as is shown in this "waqi'ah" the people who have full faith in Allah Ta'ala and they obey His commands, then He himself provides for them. The means or "asbaab" may be non-existent, but Allah Ta'ala grants them the means and so they are successful in this world and in the Hereafter too.

6) Hazrat Maryam (Mary) رضی اللہ عنہا:

When Hazrat Maryam رضی اللہ عنہا went behind the screen in order to have a bath, Hazrat Jibra'eel علیہ السلام (Angel Gabriel) appeared. She didn't know that he as an angel She thought that he was a man and had some nefarious designs on her. She cried out.

"اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا"

She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah." (19:18)

Hazrat Jibra'eel علیہ السلام answered, "I am only a messenger from thy Lord to announce to thee the gift of a holy son." At this Hazrat Maryam رضی اللہ عنہا asked how she could have a son when she hadn't been married?

Let us consider another aspect here. If Hazrat Maryam رضی اللہ عنہا was a "nabi", a prophet then she should have recognized Hazrat Jibra'eel علیہ السلام at once. Well, in the beginning she really did not recognize him, but when he told her that he was a messenger of Allah Ta'ala she did. Even if she was not a "nabi", it was divinely revealed upon her that he was Hazrat Jibra'eel علیہ السلام and she accepted it as true. It dawned upon her with such strength that she no longer doubted his identity. If she had not been a "nabi" or if Allah Ta'ala hadn't inspired her then what would have happened? Let us see. Today if a person were to go to someone's house and tell her that I am Hazrat Jibra'eel علیہ السلام do you think the woman will believe him? Then if a man enters a woman's house and tries to make advances, the woman asks him what was he doing, and if he then answered that he was Hazrat Jibra'eel would she believe him? Certainly not. And if she did believe him she would be committing a sin. So if Hazrat Maryam رضی اللہ عنہا accpeted the word of Hazrat Jibra'eel that he was the messenger of Allah Ta'ala, it was because she had attained such an exalted state of piety that Allah Ta'ala Himself had

put the belief in her heart. Allah Ta'ala revealed it upon her and she came to believe that he really was whom he claimed to be.

Hazrat Maryam رضی اللہ عنہا asked Hazrat Jibra'eel علیہ السلام that when she was not married how could a child be born to her? He replied that it would be by a miracle of Allah Ta'ala. And then a child was born. At his birth Hazrat Maryam رضی اللہ عنہا became extremely worried that as she had not been married, the people would tear her honour to shreds. They would cast aspersions on her character. What will she then answer? Allah Ta'ala said, "O Maryam! If someone asks you any questions tell them that you are fasting. Tell them that you cannot speak during this fast (roza). You need not even say the words, tell them through gestures only. Then point to the infant that they should address their questions to him and he would answer them. Don't say a single word. Just keep silent."

When Hazrat Maryam رضی اللہ عنہا returned to her people they began asking her all sorts of questions. How has it so happened, they said, you were a pious woman. Your family is a noble one too. So how did this happen? Hazrat Maryam رضی اللہ عنہا silently pointed to her child. They asked,

كَيْفَ نُكَلِّمُ مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا

"How can we converse with an infant?" (19:29)

They hadn't even finished speaking when Hazrat 'Esa علیہ السلام (Christ) spoke up

Here, let me interrupt to remind you of two things When listening to these episodes in the holy men's lives you should do two things. Ponder upon these incidents, think about them deeply so that your "tawakkul", (faith) in Allah Ta'ala increases more and more The second is that you should offer this "du'a" to Allah. "The way in which You helped Hazrat Maryam رضی اللہ عنہا and her son, Your Divine Favour which was shown to them, we solicit, we beg the same Favour for ourselves."

So, to continue, Hazrat 'Esa علیہ السلام began his speech:
"اِنِّی عَبْدُ اللّٰہ"

Strange speech! He says, "I am the bondsman of Allah Ta'ala. There will come a time when those who believe in me will refer to me as their god. They will also say that I am the son of God.,But hearken unto me I am not God, nor am I His son. This is my first statement after being born. I am just a bondsman of Allah Ta'ala. I am a bondsman upon whom Allah Ta'ala has conferred prophethood, that is to say that when I grow up I will be a prophet of Allah Ta'ala."

There is a purpose in relating this "waqi'ah". Hazrat Maryam رضی اللہ عنہا was an extremely devout, pious woman. Because of her piety Allah Ta'ala saved her from accusations and slander by creating the means, the "asbaab" of her innocence. Had there been thousands of people to vouch for her purity and innocence they would have been unable to clear her name in the manner Hazrat 'Esa علیہ السلام did by speaking up The anxiety about one's honour is a great anxiety indeed! It was a matter of deep concern, of

"parayshani" for Hazrat Maryam رضی اللہ عنہا. To set her mind at rest Allah Ta'ala vindicated her by providing the means. How? By making a child, only a few days old, start to speak. And what did he say? Not a few words only but he delivered a very grand, a very eloquent speech indeed! Thus Allah Ta'ala creates the means, the "asbaab" for putting to rest the anxieties, the "parayshani" of all those people who obey His commands, who adopt a pious way of life and who love Him.

7) Hazrat Yusuf علیہ السلام (The Prophet Joseph):

The brothers of Hazrat Yusuf علیہ السلام jealously observed that their father loved Hazrat Yusuf more than them. They thought that as they were the ones shouldering most of the responsibilities, he should love them more. They considered themselves to be more worthy of their father's love. So, saying that some games and recreation would be good for Hazrat Yusuf علیہ السلام they took him along to a forest. After much deliberation on different schemes, they unanimously decided to throw him into a well. Having executed their plan they returned home. When they had gone, a caravan passed by. The people of the caravan needed some water. They sent a man to the well. As he drew up the bucket from the well Hazrat Yusuf علیہ السلام came up with it. The people of the caravan were delighted at finding someone they could sell. On reaching Egypt, in their greed for money they sold Hazrat Yusuf علیہ السلام for a very meagre amount. How were they to know what a priceless, what a great man he was one day destined to become? The king bought Hazrat Yusuf علیہ السلام and took him home. He asked his wife to show him special attention.

They brought him up in great comfort and ease and with great love and affection. The king thought of making him his son as he was childless. In this way Allah Ta'ala arranged for Hazrat Yusuf's upbringing. Allah Ta'ala says,

وَاللّٰهُ غَالِبٌ عَلٰى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٥

"And Allah hath full power and control over His affairs ; but most among mankind know it not." (12:21)

People have not the remotest idea about something, but Allah Ta'ala creates such means or "asbaab" for its appearance and completion that the human intellect can only gaze at it in wonder and awe. Mortal man can only behold the substantiative evidence before his eyes but Allah's ways are mysterious, invisible. When Allah Ta'ala wants something to happen He creates the "asbaab" for its creation in subtle ways. The event then takes place in physical form. It comes into existence. Whatever He wills, takes place.

As Hazrat Yusuf عليه السلام was very pious and godly; as he was the Chosen One of Allah Ta'ala; not only was he a Prophet but the son of a Prophet, so to protect and to honour him Allah Ta'ala made all the circumstances favourable for him.

His brothers mistakenly thought that they had put an end to his life. His father suffered deeply, not knowing how he was. He wept inconsolably, excessively. His life to him a burden was. Due to excessive weeping he lost his eyesight. His sons said:

تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهَالِكِيْنَ ٥

"(They said) By Allah! Never wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die" (12: 85)

But then there are the mysterious ways of Allah Ta'ala. Gradually unknown to his brothers or his father, Allah Ta'ala was taking Hazrat Yusuf علیہ السلام through all the difficulties towards the throne of king ship.

8) The Second "Waqi'ah" of Hazrat Yusuf علیہ السلام:

Zulaikha closed all the doors, locked them and tried to seduce Hazrat Yusuf علیہ السلام. Although he knew that all the door were locked and he could not get away, yet he ran towards them. As he reached the doors they opened by themselves.

So what does this "waqi'ah" prove? It proves that all the means may become extinct, there may not be a single way out, all resources may come to an end, yet you must not be discouraged or lose hope. You must do whatever is in your power. Take the first step. If your intentions or "niyyat" is pure and your will is strong then Allah Ta'ala, the Omnipotent will remove all the difficulties and obstacles in your way.

Had Hazrat Yusuf علیہ السلام looking at the locks, given up hope of getting away, he might have become involved. But he decided to run as far as he could go and leave the rest to Allah Ta'ala.

گرچہ رخنہ نیست عالم را پدید

خیرہ یوسف وارے باید دوید

"In this world even though you cannot see a way out, all the doors may seem to be locked yet you must try your best to get out like Hazrat Yusuf علیہ السلام did."

The same was the case with Hazrat Moosa, (Moses) علیہ السلام. When he set out for Madyun from Egypt he did not know the way. Forests and a long range of mountains lay before him. He had no guide or companion to show him the way. He just had complete, unshakeable faith in Allah Ta'ala. And with that faith he started on his journey. If he had thought that it is impossible to go alone and I might get lost, then he would have never reached his destination. He did whatever was in his power to do, that is, he took the first steps and started on his journey. And he left the outcome to Allah Ta'ala. Allah Ta'ala came to his assistance and led him safely to his destination.

If you want to do something but you cannot find a way to do it, trusting in Allah Ta'ala you take the first step, then surely of themselves the ways will open out to you.

To save himself from sin or "gunah" Hazrat Yusuf علیہ السلام used what is called "Tirphala". "Tirphala" is a very old and effective medication which consists of three ingredients - "amlah", "bohera" and "halelah". The "Triphala" used by Hazrat Yusuf علیہ السلام also had three ingredients, viz.

a) Courage or "Himmat":

A person may use thousands of amulets or "ta'weez", he may pray and ask people to pray for him too, but as long as

he has no courage. no "himmat" all his actions will be in vain. His prayers too will go unanswered. Only if he employs whatever means are in his control, courageously takes the first steps, only then will Allah Ta'ala favour him with success. The example of Hazrat Yusuf عليه السلام has just been quoted. He could see that the doors were locked yet he did whatever he could, i.e., he ran towards them. The doors opened and he succeeded in escaping from evil.

b) Meditation upon the Favours of Allah Ta'ala:

When faced with evil the second component used by Hazrat Yusuf عليه السلام was reflection upon the favours Allah Ta'ala had showered upon him. For when Zulaikha invited him to immorality, he said,

مَعَاذَ اللّٰهِ إِنَّهُ رَبِّيْٓ أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظّٰلِمُوْنَ ○

"(He said) Allah forbid! Truly He is my Lord! He has shown me many kindnesses. Truly to no good come those who do wrong." (12:23)

c) Acknowledgement of Helplessness:

Hazrat Yusuf عليه السلام did not have undue confidence in himself, nor did he become proud of his piety, but instead he acknowledged his weakness. He prayed for Allah Ta'ala's Divine Assistance in this difficult trial. He humbly admitted his weakness and implored earnestly:

وَإِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِّنَ الْجٰهِلِيْنَ ○

"Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant." (12:33)

And then later when Hazrat Yusuf عليه السلام was absolved from all blame he took no pride in his own sanctity and chastity. He still looked to Allah Ta'ala for His divine Assistance:

وَمَا أُبَرِّئُ نَفْسِيْ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْءِ إِلَّا مَا رَحِمَ رَبِّيْ إِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ o

"Nor do I absolve my own self (of blame): The (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-Forgiving Most Merciful." (12:53)

Allah Ta'ala likes a person who is humble and who acknowledges his helplessness before Him. That is why Hazoor-e-Akram ﷺ has said:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ كَنْزٌ مِّنْ كُنُوْزِ الْجَنَّةِ.

"A single recitation of لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ كَنْزٌ مِّنْ كُنُوْزِ الْجَنَّةِ is a great treasure from amongst the Jannah'."

The question is why is there such a great reward for reciting this "ayat"? Apparently it has no supplicatory words or sentences. The answer is that in this "kalimah" is an acknowledgement of one's weakness and helplessness. In it is a man's admission that his efforts and abilities are defective. In it too is a negation of pride and boastfulness.

When a man recites this "kalimah" he admits that although he is making every effort to avoid sins and to perform righteous deeds but until and unless Allah Ta'ala guides him he can do nothing. Without the assistance of Allah Ta'ala neither can he succeed in avoiding "gunah" nor can he be successful in performing righteous deeds.

So as I was saying there are three things which help in the avoidance of "gunah". (1) Courageousness. (2) Meditation and rememberance of Allah Ta'ala's blessings. (3) Admission of personal helplessness.

The story of Hazrat Yusuf عليه السلام well illustrates these three points. Furthermore it also clarifies the fact that when we avoid "gunah" Allah Ta'ala alleviates our sufferings and miseries.

The rest of the events in the "waqi'ah" of Hazrat Yusuf عليه السلام teach us the same lesson too. Let us see.

Hazrat Yusuf عليه السلام was falsely accused by Zulaikha. She invited him to evil but evincing hatred for it he made for the door. Zulaikha ran after him. Outside the room they came face to face with Zulaikha's husband. Before Hazrat Yusuf عليه السلام could complain, or her husband could ask anything, Zulaikha with all the deceit of a woman lodged her complaint first. Defending herself she said that Hazrat Yusuf عليه السلام was guilty of wrong intentions towards her. She demanded of her husband to punish him severely and throw him into prison.

(Now-a-days too people show the same deceitfulness. Before the oppressed one can do anything it is the oppressor who files a case against him in the court).

Well, with Hazrat Yusuf عليه السلام it was a case of out of the frying pan into the fire. He escaped from one "parayshani", only to land in a more grievous one. On the one side was the danger of his honourable name being sullied, on the other was the prison, a punishment for a crime he had not committed. But in spite of this horde of difficulties Hazrat Yusuf عليه السلام had complete faith in the Most Superior, the Ruler of All. His reliance on Him was complete. He did not lose hope for a moment nor did he bow down before the difficulties. And neither did he try to cajole and flatter in order to get out of the nasty situation. He considered all these things beneath his dignity. As a result Allah Ta'ala decided the matter in such a way, sent Divine help to Hazrat Yusuf عليه السلام so quickly to absolve him from all blame and He created such strange means or "asbaab" for it that the human intellect could only gaze at them in amazement. Allah Ta'ala bestowed the power of speech on a child of three or four years. And what did the infant say?

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ○ وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ○

"And one of her household saw (this) and bore witness, (thus): "If it be that his shirt is rent from the front, then is her tale true, and he is a liar! But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!" (12:26-27)

And when they looked they saw that Hazrat Yusuf's shirt was torn from behind. Truth and falsehood were thus revealed. Zulaikha's husband said:

فَلَمَّا رَاٰى قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ٥ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا وَاسْتَغْفِرِىْ لِذَنْۢبِكِ اِنَّكِ كُنْتِ مِنَ الْخَاطِئِيْنَ ٥

"So when he saw his shirt, that it was torn at the back, (her husband) said: "Behold! It is a snare of you women! Truly, mighty is your snare! O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!" (12:28-29)

Zulaikha's husband was thus convinced of Hazrat Yusuf's chasteness and innocence. But in spite of it, to save his own honour he sent Hazrat Yusuf عليه السلام to prison. He did so, so that the people would think his wife was innocent whereas Hazrat Yusuf عليه السلام was the guilty party. All these trials and tribulations beset Hazrat Yusuf عليه السلام one after the other. He was thrown into the well, sold in the market-place, became a victim of the deceit and lust of Zulaikha, was thrown into prison, he had to suffer the separation from his beloved father and family members, but in spite of all this, never did he utter a single word of complaint. Even later on when he was reunited with his father he did not complain or recount all the sufferings and miseries he had gone through. Instead, he recounted all the blessings of Allah Ta'ala he had been showered with. He did not talk about the prison and the tribulations he underwent therein but instead mentioned to his father the gifts bestowed upon him by Allah Ta'ala. He referred to the Divine Assistance and Help only rendered to him by Allah Ta'ala.

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ○

"He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do. For verily He is full of knowledge and wisdom." (12:100)

To his father he did not even mention the wrongs he had suffered at the hands of his brothers. Hazrat Yusuf عليه السلام was now the ruler of the whole country. He could wreak vengeance upon his brothers if he chose to. But not only did he not think of any revenge, he did not even complain about them to his father. He did so because he could not bear to see his brothers feel ashamed of themselves. When his brothers said:

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ○

They said: "By God! Indeed has Allah preferred thee above us and we certainly have been guilty of sin!" (12:91)

And before they could render a formal apology, Hazrat Yusuf عليه السلام forgave them all! At the same time he offered the "du'a".

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ○

He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!" (12:92)

Furthermore to save his brothers from humiliation he attributed all the blame to Satan. He saved them all from self-reproaches by saying that it was Satan (the power of Evil) that had set them against him. He thus exonerated them of all blame. Hazoor-e-Akram ﷺ has said:

اَلْكَرِيْمُ ابْنُ الْكَرِيْمِ ابْنِ الْكَرِيْمِ ابْنِ الْكَرِيْمِ يُوْسُفُ بْنُ يَعْقُوْبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيْمَ.

He himself is "kareem" (generous) he is the son of "Kareem" who was the son of "kareem"; and who was himself the son of "kareem." It is "karam" or generosity spread over four generations. A person who has such a background can never take revenge. He forgives all.

This aspect of Hazrat Yusuf's life teaches the lesson that you may go through countless ordeals, face numberless hardships, yet you should count the blessings of Allah Ta'ala instead of complaining. It should not so happen that in the bitterness of miseries you forget the sweetness of His favours. It shouldn't be so that you make a habit of moaning and complaining. Instead of proclaiming your woes to the world you should recount the gifts Allah Ta'ala has bestowed upon you. The second lesson we are taught is that even if we have the power to take revenge we should not do so. Instead we should practice forgiveness and forbearance.

I have related the "waqi'ah" of Hazrat Yusuf عليه السلام to impress upon you that avoidance of sins, or "gunah" leads to the mitigation of all woes and miseries. It is the only solution to every kind of "parayshani". In the course of this "waqi'ah" of Hazrat Yusuf عليه السلام I happened to mention some other topics of admonishment too. I now come back to the original topic - that I am relating these "waqi'at"

from the Holy Quran in order to impress upon you that if you overcome the temptation to indulge in sinfulness you will thereby put an end to all your woes and miseries, to every kind of "parayshani" you are facing

9) Hazrat Moosa عليه السلام (Moses):

The "waqi'ah" of Hazrat Moosa عليه السلام teaches us the same lesson, i.e. Allah Ta'ala creates favourable circumstances for those who obey and worship Him.

Hazrat Moosa عليه السلام was born in the days when Fir'oun (Pharoah) was executing all the new-born babies of Bani Isra'eel. He was doing so because an astrologer had prophesied that among the children born would be one who would cause the downfall of his empire.

When Hazrat Moosa عليه السلام was born his mother having received guidance from Allah Ta'ala fed him and enclosing him in a strong wooden box set him adrift in the river. Now think about this. If the chest had been shut tightly then where was the life-giving air coming from? Or, if it had been left slightly ajar for the passage of the air, then why won't the water coming in? Verily this was but a miracle of the Most Generous, the Completely Powerful!

So Hazrat Moosa عليه السلام was set adrift in the river. Maybe one of its branches passed through the palace, or maybe the river itself flowed past the palace walls. Nevertheless on the orders of Allah Ta'ala the chest containing Hazrat Moosa عليه السلام passed by the palace walls. Next, at that very moment Allah Ta'ala put it in the heart of Fir'oun and his wife to take a walk by the river.

They saw the chest floating by. Taking it out, they opened it. Therein they saw Hazrat Moosa عليه السلام. Fir'oun should have immediately ordered the child to be killed, for fear that he may be the very one to cause his down fall. But Allah Ta'ala says وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي

"But I cast (the garment of) love over thee from Me." (20:39)

Allah Ta'ala had made the child so comely and lovable that everyone who saw him fell in love with him. As Fir'oun was childless he decided to adopt the lovely child. Behold Allah Ta'ala's Divine Power! The utterly cruel and heartless one who is having every child of Bani Isra'eel killed, to his own house Allah Ta'ala sends a child. Then instead of killing him Fir'oun adopts him and brings him up. Is this not a miracle of Allah Ta'ala?

The river, subordinate to Allah Ta'ala's will; the chest subordinate to His will; the currents of the air subject to His will; the benevolence and love of Fir'oun and his wife for Hazrat Moosa عليه السلام all according to the will of Allah Ta'ala. Thus whenever He wants, whatever type of circumstances He wants, He creates. Whatever He decides verily comes to pass.

وَاللّٰهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"And Allah hath full power and control over His affairs; but most among mankind know it not." (12:21)

The lesson we learn from this "waqi'ah" is that if a person becomes the Favoured One of Allah Ta'ala and creates a bond of love with Him, then Allah Ta'ala makes every single person, every type of means or "asbaab", all circumstances favourable for his well-being and up-bringing. Allah Ta'ala makes everything propitious for him

10) The Second "Waqi'ah" of Hazrat Moosa عليه السلام:

When Hazrat Moosa عليه السلام had attained manhood, one day he went towards the market-place. There he saw two men fighting. One of them belonged to his own religion, i.e., he was an Israelite whereas the other belonged to the religion of "Fir'oun". The Israelite appealed to Hazrat Moosa عليه السلام for help. Because he thought that the Israelite was the victim of cruelty, he considered it his duty to help him. Hazrat Moosa عليه السلام thus struck the oppressor a blow. He had no intention of killing him, he just wanted to rescue the Israelite. But the man died. Hazrat Moosa عليه السلام was full of remorse. He turned to Allah Ta'ala for His forgiveness.

قَالَ هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِيْنٌ o قَالَ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ
فَاغْفِرْ لِيْ فَغَفَرَ لَهٗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ o قَالَ رَبِّ بِمَآ اَنْعَمْتَ عَلَيَّ فَلَنْ
اَكُوْنَ ظَهِيْرًا لِّلْمُجْرِمِيْنَ o

He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!" He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him, for He is the Oft-Forgiving, Most Merciful. He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!" (28:15-17)

Hazrat Moosa عليه السلام first admitted his mistake, then offered repentance and then vowed to be careful in the future.

One of the lessons we are given here is that Hazrat Moosa عليه السلام had apparently fulfilled his duty, i.e., helped the oppressed and saved him from the cruel oppressor. He had not intended to kill the man. During the execution of his duty he had unintentionally killed him. He was fated to be killed thus. Therefore, there was no need for "taubah" or repentance. But Hazrat Moosa عليه السلام has taught us the lesson that even if we unintentionally commit an improper action, which may be a "farz" in our eyes, even then we should repent and ask Allah Ta'ala's forgiveness. Repentance is necessary logically too. For it is possible that our precautionary efforts might have fallen short. We could have made more efforts to avoid the misdeed, but we did not do so. Therefore, we should repent, offer "taubah" sincerely.

The law of the country too does not forgive a driver who although driving very carefully causes an accident. It was possible that he could have taken more precautions than he did. But as he did not do so he is punished.

To continue our "waqi'ah". Having unintentionally killed the man in the market-place Hazrat Moosa عليه السلام spent a very uneasy night. The next day too he went about in a state of fear and anxiety. He knew that Fir'oun was a very cruel and heartless man. If he came to know that one of his men had been killed, what would he do? As he wandered outside, Hazrat Moosa عليه السلام saw the same Israelite fighting with another Egyptian. When he saw Hazrat Moosa عليه السلام he appealed to him for help again. He might have thought that he had found a real sympathiser indeed. Keep on fighting, ask him for help, he will come and finish the

adversary off! But this time Hazrat Moosa عليه السلام angrily rebuked him for being a quarrelsome fellow. Saying it was wrong to get into fights every other day Hazrat Moosa عليه السلام stepped in to stop the fight. The Israelite who had just been rebuked thought that Hazrat Moosa عليه السلام was going to punish him. So he cried out, "Moosa you are a strange one indeed! Yesterday you killed a man, today you want to kill me!" As the Israelite had proclaimed this in the midst of a crowd everyone came to know that Hazrat Moosa عليه السلام was the one who had killed the Egyptian the other day. Hazrat Moosa عليه السلام became very apprehensive. At this moment how did Allah Ta'ala come to the aid of His prophet? Well, a man came running and told Hazrat Moosa عليه السلام that the Chiefs of Fir'oun had called a meeting of their Assembly and in it had decreed his death. The man who brought the news must have been a confidant of "Fir'oun" that is why he knew the decision of the Council before it was made public. Allah Ta'ala had created in his heart a feeling of sympathy and consideration for Hazrat Moosa عليه السلام. He urgently advised Hazrat Moosa عليه السلام to leave Egypt or he would be killed. But where could Hazrat Moosa عليه السلام go? The roads leading to other countries were not known to him. He had never been outside his own country. Furthermore how could he go alone? Usually a guide was necessary to take the travellers through the forests. If Hazrat Moosa عليه السلام tried to find a guide he would himself get caught. Then even if he did find a guide in such a hurry how would he pay him? He could delay no longer. All he knew was that the land of the Midianites was the nearest one and beyond the

jurisdiction of Fir'oun. Putting his faith in Allah Ta'ala, Hazrat Moosa عليه السلام started off at once for Madyan. At the same time he started praying to Allah Ta'ala to deliver him safely from the cruel nation he was leaving. He beseeched Allah Ta'ala to guide him to Madyan. And Allah Ta'ala sent him His Divine Assisstance and guided him to Madyan.

As he neared a watering-place near Madyan Hazrat Moosa عليه السلام saw some goat-herds watering thier flocks. He also noticed two girls waiting at a distance with their goats. This intrigued him. When the water was at hand why were they waiting at a distance? He went and asked them why they were not watering their flocks. In a few words the girls apprised him of the situation. They said, "Our father is a very old man. Due to old age and weakness he cannot come to water the flocks himself. Therefore, we are compelled to do so. All these goat-herds are "Na-Mehrum" or strangers, and we cannot mix with them. When they are finished then we will water our flocks."

Hazrat Moosa عليه السلام felt compassion for them. He drew the water from the well and gave it to the thirsty goats. Then he went back under the shade of the trees. There he offered this "du'a" to Allah Ta'ala:

رَبِّ اِنِّیْ لِمَا اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ ٥

"O my Lord! Truly am I in (desperate) need of any good that Thou dost send me!" (28:24)

Thus did Hazrat Moosa عليه السلام proclaim his need. Humbly he acknowledged his helplessness.

A person should become the mendicant or "faqeer" of Allah Ta'ala only. He should not go begging to other people.

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ وَ اللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ o

"O ye men! It is ye that have need of Allah: But Allah is The One free of all wants, worthy of all praise." (35:15)

Allah Ta'ala is Himself saying of man that he has need of Him. Then man would be very unworthy indeed if he goes begging to someone else in his need. Allah Ta'ala is Himself saying that you have need of me, you are my "faqeer". What a great honour this is! What happiness what bliss indeed. Allah Ta'ala has so honoured man by designating him as His mendicant. And what misfortune, what ill luck, what shocking wickedness it is that Allah Ta'ala is lovingly calling man His mendicant, one who has need only of Him, but this "mendicant" goes shamelessly begging at the doors of others. Turning away from such a Gracious doorstep and grovelling before other people is sheer shamelessness indeed! May Allah Ta'ala grant us true faith and may He make us His own mendicants only. Ameen!

I was relating the "waqi'ah" of Hazrat Moosa عليه السلام. Having had their thirsty flocks watered, the two maidens returned home. They told their father Hazrat Shu'ayb عليه السلام that a man had drawn up water for their flocks that day. Hazrat Shu'ayb عليه السلام wondered who such a kind and devout man could be. He told one of his daughters to go back and bring him home. Walking with bashful grace she went back to Hazrat Moosa عليه السلام and brought him home.

Ya Allah! The wealth of shyness and modesty with which you endowed that maiden, grant the same to the woman of today too.

Hazrat Moosa عليه السلام related all that had happened to him to Hazrat Shu'ayb عليه السلام. Hazrat Shu'ayb عليه السلام comforted him and said: o لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ

"Fear thou not: Well hast thou escaped from unjust people." (28:25)

One of the daughters then said, "O father! Engage him to tend the flocks, for he is truly strong and trust-worthy."

In a servant, two qualities are usually necessary. One, that he is strong and second that he is honest and trust-worthy. The young maiden must have deduced Hazrat Moosa's strength from his physique and from the effortless way in which he had drawn up the water from the well. Needless to say that a person who could kill a man with a single blow, how quickly he must have drawn up the water! Well, to guess a man's strength is easy but how did the maiden at such short acquaintance realize that Hazrat Moosa عليه السلام was trust-worthy too? One of the reasons is that a person blessed with insight and sagacity can discern the signs and characteristics of a holy man from his appearance and behaviour.

إِذَا رُؤُوا ذُكِرَ اللهُ

"The devotees of Allah Ta'ala are such that to look at them is to think of Him."

نور حق ظاہر بود اندر ولی

"The Divine Light of Allah Ta'ala emanates from those who are His true devotees. This Divine Light can be seen by you too but only if you possess a true heart."

The light, this "Noor" cannot be seen by everyone. Abu Jahal and Abu Lahab could not see the "Noor" of Hazoor-e-Akram ﷺ. Only if the observer possesses insight and "Noor" in his own heart, only then can he see the "Noor" of a holy man.

So, in our "waqi'ah" who was this who had observed the "Noor", of Hazrat Moosa? Who but the daughter of a Prophet, Hazrat Shu'ayb علیہ السلام. She was one of the Favoured Ones of Allah Ta'ala too. Hazrat Moosa علیہ السلام was soon to be endowed with prophethood, so she recognized at once his trust worthiness and said so to her father. Like discerns like.

Some "Mufassareen" (commentators) have written that Hazrat Shu'ayb's daughter had realized that Hazrat Moosa علیہ السلام was trust-worthy indeed because of what had transpired when she had gone to invite him home. Hazrat Moosa علیہ السلام had then asked her to point out the way home to him. He had then told her to follow him. If he had followed her, he would have unintentionally looked at her. Her form would have been exposed to his view. To avoid it he had taken this precaution. He had decided to lead the way himself and to let the chaste one follow him. On the basis of this caution and restraint on the part of Hazrat Moosa علیہ السلام, the maiden had determined that Hazrat Moosa علیہ السلام was truly an honourable and trust-worthy

man. A person who so carefully guards his eyes in such a way wouldn't he restrain his heart from going astray too? That is why she testified as to his trust-worthiness.

Thus because of these two sterling qualities of Hazrat Moosa عليه السلام, i.e., his strength and his trustworthiness, Hazrat Shu'ayb عليه السلام engaged him to tend his flocks. Hazrat Moosa عليه السلام was in need of shelter and employment and in this way Allah Ta'ala provided him with both. Neither did he have to suffer the burden of an agent as we do now-a-days, nor did he have to run to different agencies to get employment. Allah Ta'ala led him from such a far off place into the home of Hazrat Shu'ayb عليه السلام. Hazrat Moosa عليه السلام needed employment and Hazrat Shu'ayb عليه السلام needed a helper in his old age. Allah Ta'ala in His Infinite Mercy fulfilled both their needs. Furthermore Hazrat Shu'ayb عليه السلام gave his daughter in marriage to Hazrat Moosa عليه السلام.

Employment, comfort, shelter, means of livelihood, an extremely pious and pure life-partner, Hazrat Moosa عليه السلام was blessed with all these. Last but not the least, on his way back home, prophethood was bestowed upon him too. Allah Ta'ala thus amply did reward him. The doors of His blessings were opened upon him. Why? Only because he did whatever was in his power to do, the rest he left to Allah Ta'ala.

I have narrated this whole "waqi'ah" to impress upon you the need for complete faith and "tawakkul" in Allah

Ta'ala. You must be deeply concerned about gaining His divine favour But your concern for acquiring "tawakkul" and gaining His favour is not enough in itself. You cannot then sit back and think that all the things will be done for you. No, you will have to make some effort, do whatever is in your power, make the best use of your abilities. You will have to employ the talents Allah Ta'ala has blessed you with. Then only will you be blessed with success. You see, Hazrat Yusuf علیہ السلام in the previous "waqi'ah" did whatever was in his power. Similarly the mother of Hazrat Moosa علیہ السلام used the options she had. Had she just left her new-born son lying in the house in the belief that if Allah Ta'ala wants He will save him at all costs, then this act of hers would not have been met with Divine approval. It was in her power to put her son in the chest and set it adrift in the river and this she did. Be very sure of it - "Tawakkul" is:

بر توکل زانوے اشتر بہ بند

"If you are riding on a camel and on reaching your destination you let it loose instead of tying it to a post then you will be guilty of a crime, for this is not "tawakkul" "Tawakkul" is that you should tie it first and then have faith in Allah Ta'ala that he will be there when you come back. If a person does not lock the doors of his house at night but leaves them open depending upon his misplaced faith or "tawakkul", then even if he is not robbed he will still be considered a criminal. Why? Because he did not take the necessary precautions for protecting his property.

11) Hazrat Moosa and Hazrat Khizr علیہما السلام:

There is an ambiguity in this "waqi'ah" -- a prophet is more learned and knowledgeable than any one else, so why

did Allah Ta'ala order Hazrat Moosa عليه السلام to go to Hazrat Khizr عليه السلام? Allah Ta'ala said that We have given such knowledge to Hazrat Khizr عليه السلام which has not been given to anyone else. So Moosa عليه السلام should go to Hazrat Khizr عليه السلام. Now this indicates that the knowledge of Hazrat Khizr عليه السلام was more superior than that of Hazrat Moosa عليه السلام. How could this be? Hazrat Moosa عليه السلام, the prophet should have been more knowledgeable. The explanation is that knowledge is of two kinds -- the knowledge of Shari'at and secondly the knowledge of Creation or "Ilm-e-takweeniyat". Hazrat Moosa عليه السلام was blessed with the knowledge of Shari'at. No one was his equal in this field. Hazrat Khizr عليه السلام also had this knowledge but it was just as much as was necessary and no more. The rest of his knowledge was that of Creation or "Ilm-e-takweeniyat". Through this knowledge things at a distance appeared close by to him. Furthermore, things which existed in a far-off place could be seen clearly by him. He could even forsee the future. That is, an event hadn't yet taken place but he could forsee it clearly. Common people attach a great deal of importance to this knowledge. But this knowledge is not something extraordinary. Even animals posses such a knowledge. Through it even they can anticipate future events.

Then there is another perplexing point in this "waqi'ah". Shari'at defines knowledge as that which is directly or indirectly concerned with the religious well-being of the people and with the betterment of their lives in the next world. The knowledge by which a person does not gain

deliverance in the Hereafter, or by which he does not acquire religious improvement, this type of knowledge is not considered knowledge by Shari'at The knowledge which was given to Hazrat Khizr عليه السلام was neither the knowledge of Shari'at, nor the knowledge of Religion, so then why has Allah Ta'ala referred to it as "knowledge"? The knowledge of Creation "Ilm-e-takweeniyat" or in other words the worldly knowledge possessed by Hazrat Khizr عليه السلام is referred to as "knowledge" by Allah Ta'ala. Why? The answer is that admittedly it was not a knowledge of. Religion. but by means of it Allah Ta'ala was using Hazrat Khizr عليه السلام for a specific purpose -- that of organizing the world. Therefore, as a tribute to its efficacy Allah Ta'ala has referred to it as "knowledge".

So Hazrat Moosa عليه السلام went to Hazrat Khizr عليه السلام. Hazrat Moosa عليه السلام introduced himself and told Hazrat Khizr عليه السلام that he had been ordered by Allah Ta'ala to keep him company for some time. Hazrat Khizr عليه السلام told him that it would not be possible for you to do so. I will perform deeds which you will not be able to understand. You will raise objections considering them to be against Shari'at. You will not be able to restrain yourself and will object to my actions. Therefore, it is impossible for me to take you along. Hazrat Moosa عليه السلام solemnly promised to practice self-restraint and to refrain from objecting. After eliciting this promise Hazrat Khizr consented. He said that whatever I may do, it may seem to be against Shari'at but you must keep silent. You must not, on any condition ask any questions or raise any objections

Hazrat Moosa عليه السلام promised to abide by the condition.

Before we go any further I would like to point out something here. From this "waqi'ah" the ignorant and the heretics have derived three misconceptions.

(1) That "Shari'at" and "Tariqat" are two different things.

(2) That the knowledge of "Tariqat" is much better than the knowledge of "Shari'at". Because of this Hazrat Moosa عليه السلام was sent to Hazrat Khizr عليه السلام.

(3) That "Aulia Allah" or the devotees of Allah Ta'ala are not bound by the rules of "Shari'at". That they can even act against the orders of Shari'at just as Hazrat Khizr عليه السلام said he would do. All these three deductions are based on sheer ignorance, "kufr", apostasy and atheism. There are two branches of Shari'at, actually.

(1) The one related to outward deeds or actions i.e., "a'maal-e-zahirah".

(2) The second related to inner conduct, i.e., "a'maal-e-batinah".

This then proves that the correction of the inner self is but a part of "shari'at". Thus being only a part, it cannot be better than the whole.

Hazrat Khizr عليه السلام was a prophet too. His prophethood was not subordinate to that of Hazrat Moosa عليه السلام Whatever Hazrat Khizr عليه السلام was doing it

was on the orders of Allah Ta'ala. He knew the reason behind those orders, whereas Hazrat Moosa عليه السلام did not. And to find out these very reasons Hazrat Moosa عليه السلام expressed his perplexity. The questions Hazrat Moosa عليه السلام asked were not objections, but simply a means to satisfy his curiosity. After all Hazrat Moosa عليه السلام had been sent to Hazrat Khizr عليه السلام by Allah Ta'ala. Thus it could never enter his mind that the actions of Hazrat Khizr عليه السلام could be against "Shari'at".

So to come back to our original "waqi'ah": Having arrived at an agreement, both Hazrat Moosa and Hazrat Khizr عليهما السلام proceeded on their way. Soon they came to a river. It could not be crossed without a boat. On searching they found one. The boatmen, being familiar with them refused to take the fare. On their way across Hazrat Khizr عليه السلام scuttled the boat. At this extraordinary behaviour Hazrat Moosa عليه السلام exclaimed, "These poor boatmen did us a favour by taking us in their boat. They even refused to take the fare. In return we should have done them a favour or at least we shouldn't have repaid them with cruelty. In return for their kindness you have destroyed their only means of livelihood. What in the world will these poor people do now?" Hazrat Khizr عليه السلام said, "Did I not tell you that you will not be able restrain yourself?"

Later, he told Hazrat Moosa عليه السلام the reason for his action. He said that further on, along the river lived a cruel king, who was confiscating every boat in lieu of the

payment of a tax. The boatmen who had brought them over were very poor, destitute. As the boat was their only means of livelihood, I scuttled it. The king was commandeering only the boats in the best condition. This defective boat will not now be seized by him. When they return home the boatmen will easily repair it. And it will not cost them a large amount of money to restore it to its previous condition."

Let us stop here for a little while. Think. The boatmen did a favour. To whom? To a prophet and a "vali". Their action expressed their love for the two holy people of Allah Ta'ala. Their expression of love was in itself a pious act. Therefore, for those people who love His holy men, Allah Ta'ala creates strange ways and means. Allah Ta'ala as a reward saved their boat, for the two men. Now just think that for those people who love Allah Ta'ala Himself, what would He not do for them? Just think from where to save the boat of the poor and destitute boatmen, Allah Ta'ala sent Hazrat Moosa عليه السلام; how then Hazrat Moosa عليه السلام met Hazrat Khizr; then how both of them on their journey came to the river and thus to the two boatmen. Then Hazrat Khizr عليه السلام created a defect in the boat. Had Hazrat Moosa and Hazrat Khizr عليهما السلام not arrived there, how could their boat have been saved? If a man does but think, his belief in the Sovereignty of Allah Ta'ala strengthens. He becomes sure that He only is the Cause of all causes, the "Musabbib-al-asbaab".

As I was saying, when Hazrat Khizr عليه السلام reprimanded Hazrat Moosa, he again promised to keep silent. As they continued on their journey they met a young

boy. Hazrat Khizr عليه السلام put his hand on the boy's head and severed it from its body. Hazrat Moosa عليه السلام spoke up again: How could the murder of an adolescent be permissable? Hazrat Khizr rebuked, "Did I not say that you would not be able to remain silent?"

Hazrat Moosa عليه السلام acknowledged his mistake and said that if I break my promise for the third time you will have the right to send me on my way as a punishment.

Here, from the concord of two holy people we derive an important lesson. If your subordinates do something wrong you should forgive them twice. But at the third mistake a reprimand is in order. And you should apply the same rule to yourself too. That is if you commit a sin twice, repent and ask Allah Ta'ala's forgiveness. Implore Allah Ta'ala to protect you from the wickedness of your "Nafs". Pray to Him for constancy and ask Him to grant you the power to control yourself. Then if your "Nafs" commits a sin for the third time, punish him. Only in this way will you be able to gain control over him.

Now let us go back to the reason for the murder of the young boy by Hazrat Khizr عليه السلام. Hazrat Khizr informed Hazrat Moosa عليه السلام that the child's parents were holy, pious people. Both loved their son very much. But on growing older the boy would have become a transgressor and a sinner. He would have deviated from the right path and become an atheist. There was a danger that because of the love for their son the parents might have forgone their religion too. They might have adopted their son's ways out of parental love and thus chosen the path to Hell. Therefore, it was better for their sake and for the sake

of their son to put an end to his life. It was better for him too because on growing older the son would have committed evil deeds and gone to Hell. Now, at least he had left the world innocent of all evils.

The child's parents had the fear of Allah Ta'ala in their hearts, they were anxious for their life in the Hereafter, and had established a bond of love with Allah Ta'ala. For these reasons Allah Ta'ala blessed them with His divine help. Allah Ta'ala saved them from deviation, ruin and perversity. In His divine kindness Allah Ta'ala saved them from the tortures of the Day of Judgment and from those of Hell.

Just think how Allah Ta'ala created the means or "asbaab" for the protection of the young child's parents. Think how Allah Ta'ala sent His faithful ones to help them, to save them from Hell. The reason for Allah Ta'ala's help is the same one I mentioned before, i.e.,

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ٥

Those who follow the righteous path of "taqwa", those who avoid the disobedience and displeasure of Allah Ta'ala, these are the ones who are showered with His blessings.

So, as the "waqi'ah" goes, Hazrat Moosa and Hazrat Khizr علیهما السلام continued on their journey. Soon they came to a village. They asked the villagers for some food. The villagers flatly refused to give them anything. Such unworthy people were they! Two such holy people had requested them for some food and they had turned them down. While in the village they saw a crumbling wall. Hazrat Khizr علیه السلام with a gesture of his hand straightened it up, preventing it from falling down. Hazrat

Moosa عليه السلام could not keep silent He protested, "The people who did not even offer us some food, even when two holy people like us asked them, why did you do a favour for such worthless people?"

Hazrat Khizr عليه السلام answered, "Now according to your own rule we must part. You yourself said that if I speak for the third time you can send me on my way. So now before we go on our separate ways I will tell you the reason for my last action."

Before I continue further I want to mention something here. Hazoor-e-Akram ﷺ said, "May Allah Ta'ala have mercy on Hazrat Moosa عليه السلام. Had he kept quiet, had he been patient, no one knows how many more such instances would have come to our knowledge. The parting of ways came after only three cases. Had he been silent we would have come to know of many more such instances. Hazrat Khizr would have explained the reasons for his actions too." Well we should be content with these three cases. They are enough to teach us a moral. May Allah Ta'ala grant us the insight to learn a lesson from these "waqi'at".

So what was the motive behind the third action of Hazrat Khizr عليه السلام? Well, there was a treasure belonging to two orphans hidden under the wall. Their father had buried it there. The father had later on died. Had the wall fallen down the treasure would have been exposed. People would have snatched it and it would have been lost. So, Hazrat Khizr عليه السلام said that I saved their treasure for them. Why? Because كَانَ أَبُوْهُمَا صَالِحًا

"Their father was a pious man".

The thing to be noted here is that because the father of the children was a pious man, the treasure was safeguarded. What does this then prove? It proves that the person who has the fear of Allah Ta'ala in his heart, who has established a link, a "ta'aluq" of love with Allah Ta'ala, it is he whose wealth and belongings are protected by Allah Ta'ala Himself. And not only his own but that of his children too The means, the "asbaab" are automatically assembled.

So you see how far-reaching were the effects of the father's "taqwa" and sanctity? From what a distance the two holy people arrived at the village, found the crumbling wall and straightened it up. It is usually seen that the children are rewarded for their parents' piety in this very world. But the children do not appreciate it. They do not realize that what they have been given is because of their parents' piety. The rewards of the father's sanctity become evident in many different ways Sometimes the children become the owners of the worldly wealth left by their father. This wealth was kept safe by Allah Ta'ala and blessed with abundance by Him. Then sometimes it so happens that the father provides his children with a good up-bringing. This up-bringing helps them in earning a good livelihood. But the children pay no heed to the fact that whatever they are earning, whatever they have been blessed with is nothing but a result of their father's up-bringing. What they do think is that whatever they are earning is by their own abilities. They think that their father has no hand in their success. So they think that now when their father has become old he should be sent away somewhere. These people think that the abilities they possess are inherently their own, that their parents had nothing to do with it. Then there is another way in which

the children benefit. The prayers of the father are with them He prays to Allah Ta'ala for the prosperous life of his children in this world and in the Hereafter too. But the children do not realize that all their prosperity is due to the prayers of their parents. Did they but realize that all their blessings are the fruits of their father's piety then they would turn towards Allah Ta'ala and be grateful to Him. Otherwise the One who has bestowed upon them His blessings has the power to take them away too.

To go back to the "waqi'ah" of Hazrat Moosa عليه السلام, there is a point to ponder in it. The words of Hazrat Khizr عليه السلام have a special significance. In the first "waqi'ah" of the boatmen the actions of Hazrat Khizr عليه السلام did not apparently seem to be praise-worthy. The impairment of the boat was on the orders of Allah Ta'ala, yet on the surface it did not seem to be a commendable act. So Hazrat Khizr عليه السلام attributed it to himself by saying,

"فَاَرَدْتُّ اَنْ اَعِيْبَهَا"

"I created a defect in it".

Then in the second "waqi'ah" the killing of the child was apparently not a good deed too. Hazrat Khizr عليه السلام took its responsibility upon himself too by saying, "It was expedient for me to do so". But in the third "waqi'ah" the straightening of the wall was inherently and on the surface too a good deed. Hazrat Khizr did not attribute it to himself this time but said that it was Allah Ta'ala who had prevented the treasure from being exposed. Thus Hazrat Khizr عليه السلام has in this way taught us a lesson in

etiquettes. An action may be based on the orders of Allah Ta'ala. it may be in full comformity to "Shari'at", it may be a "farz" and thus essential, but if it looks bad it should not be attributed to Allah Ta'ala. Thus Hazrat Khizr عليه السلام has taught us this lesson in manners.

A point in the second "waqi'ah" has to be mentioned. That is, after killing the child Hazrat Khizr عليه السلام told Hazrat Moosa عليه السلام that in lieu of this child Allah Ta'ala will bless them with another child who will be better for them in every respect. This child will not only be obedient but will be a source of joy and comfort to his parents too. The religious historians, the "mufassireen" have written that the parents were later blessed with a daughter. Allah Ta'ala blessed this daughter so much that seventy prophets were born to her.

So here again is the same topic which I have been explaining. The son was detrimental for them. Allah Ta'ala created such means that they were saved from his harm. The daughter was beneficial. How beneficial? Allah Ta'ala started a line of prophets from her. She thus became a treasure for her parents in the World Hereafter, and a means of "sadaqah-e-jariah" too.

12) Hazrat Sulaiman (Solomon) عليه السلام:

There is in the Holy Quran the "waqi'ah" of Hazrat Sulaiman (Solomon) عليه السلام.

Hazrat Sulaiman عليه السلام reared a new and excellent breed of horses for the purpose of "Jihad" or Holy War. When the horses were ready he one day, visited the stables

for inspection. Here let me point out that to breed horses for "Jihad", to care for them and to inspect them, everything is included in "Jihad" itself.

Hazrat Sulaiman عليه السلام became so immersed in the inspection that he missed his usual, non-obligatory prayers (ma'moolat) which he used to offer before the sun set. Although what he was doing, i.e. inspecting the horses was a pious act too, but the people who are holy, the Chosen Ones of Allah Ta'ala, they act upon the principle of "الاهم فالاهم". That is, they determine which act is the more important one. For the important they give up the one of lesser importance or at least defer it for the time being. So the daily worship which Hazrat Sulaiman عليه السلام performed before sunset every day was more important to him than any other deed. Its ommission grieved him deeply. The "ma'molaat" which are performed at a designated time, if they are ommitted then they cannot be performed later. The "ma'molaat" for which a time is not fixed, can be offered at any time. Hazrat Sulaiman عليه السلام could have carried out the inspection of the horses at some other time, but he had fixed a definite time for his "ma'molaat", which he could not carry out after their time had passed. He was therefore, intensely grieved at having missed them. Due to this grief and pain he ordered all the horses to be slaughtered. Now a thought can cross a person's mind. The horses were a blessing of Allah Ta'ala why were they so wastefully destroyed? The answer is that it is possible that after sacrificing them Hazrat Sulaiman عليه السلام may have fed them to the poor and needy people. In those days the consumption of horse-flesh had not been forbidden. It was not considered "haraam". So when after sacrificing his

cherished horses Hazrat Sulaiman عليه السلام turned back to Allah Ta'ala. He showered him with countless blessings. The wind, too, was made subordinate to his will.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِىْ بِاَمْرِهٖ رُخَاءً حَيْثُ اَصَابَ ○

"Then We subjected the Wind to his power, to flow gently to his order, whithersoever he willed." (38:36)

For Hazrat Sulaiman عليه السلام Allah Ta'ala subjected the Wind in such a way that with its aid a journey of days and hours could be completed in a few minutes. Then, on this journey no one was pushed or shoved along; the traveller did not feel suffocated and there was no ear-splitting noise. Even though science has made such tremendous progress today, yet air travel is full of dangers and discomforts. The throbbing noise of the plane harasses the travallers. A feeling of suffocation makes the administration of oxygen to the traveller necessary. It seems as if the plane is a tunnel of air, going up and down. So at every step now there lurks danger. In the journeys of Hazrat Sulaiman عليه السلام through the air there existed no such problems or dangers.

To turn back to our original "waqi'ah". The sacrifice of his cherished horses brought a second blessing upon Hazrat Sulaiman عليه السلام too. The "jinns" were subordinated to him too. Some of them used to dive into the sea and bring up different treasures for Hazrat Sulaiman عليه السلام. Some of them were kept busy in construction work by him. Others were there to carry out his different orders. Hazrat Sulaiman's personality was so awe-inspiring that even today the "jinns" are afraid of his name.

I remember one of my own experiences. A young girl was possessed by "jinns". Her relatives informed me of her condition over the phone. As I did not have the time to go to their house I asked the girl to be brought to the phone. I had barely started speaking when the "jinn" began to swear by Hazrat Sulaiman عليه السلام, that he was leaving. He then promptly did so. Later I thought to myself that had he waited for a few more minutes I would have told him that to swear by anyone else other than Allah Ta'ala is nothing but "shirk" or polytheism.

So as I was saying, Hazrat Sulaiman's personality struck terror in the hearts of the "jinns". This is evident in another incident too. In the last years of his life the "jinns" were building a mosque which Hazrat Sulaiman عليه السلام had ordered. As Hazrat Sulaiman عليه السلام stood leaning on a stick, supervising the construction of the mosque, his soul left his body. Unaware of his death, the "jinns" continued their construction work. At last when termites destroyed the stick Hazrat Sulaiman عليه السلام fell down. It was then that the "jinns" realized what had happened. They realized that they had gone to all the trouble just for nothing. They then exclaimed that had they possessed mystic knowledge they would never have laboured thus.

So all this honour, majesty, power, leadership, affluence and sovereignty, peace and comfort, command over birds and "jinns", why was all this given to Hazrat Sulaiman عليه السلام? Because he turned towards Allah Ta'ala severing all bonds of worldly love in order to gain His Pleasure and Approval only.

13) Hazrat Zakariyya عليه السلام:

I have already told you the "waqi'ah" of Hazrat Maryam (Mary) عليها السلام and how she was partaking fruit which was out of season when Hazrat Zakariyyah عليه السلام visited her. Not only was the fruit out of season but there was no one in sight who could have brought them to her. On beholding this Hazrat Zakariyyah عليه السلام prayed thus to Allah Ta'ala. "Ya Allah! You are the Provider without Means. Hazrat Maryam عليها السلام is being provided sustenance. Things are being done for her without any apparent means. She is being given fruit which is out of season, and at that no one is there who could have brought them to her. Ya Allah! I am now old. My wife is barren too. Neither my wife nor am I capable of bearing children and there are no means whatsoever of acquiring any. Ya Allah! Maryam عليها السلام is being given sustenance without any apparent means, without any "asbaab". Ya Allah bless us with children in the same way too. For, you are the Omnipotent, the All-Powerful."

Allah Ta'ala heard his prayers and granted him a son - Hazrat Yahya عليه السلام.

14) Hazrat 'Esa عليه السلام (Jesus Christ):

The Jews wanted to kill Hazrat 'Esa عليه السلام. They made a plan to crucify him. But Allah Ta'ala, provided the means for his protection because he had a special link or "ta'alluq" with Allah Ta'ala. Hazrat 'Esa عليه السلام had been imprisoned in a house by the Jews. From here they planned

to take him to the cross. Allah Ta'ala's Divine help came in this form that He raised him up to the Heavens. Then when one of the leaders of the Jews entered the room where Hazrat 'Esa عليه السلام had been imprisoned, Allah Ta'ala changed his face to resemble that of Hazrat 'Esa عليه السلام. The Jews caught him and took him to the cross. He shouted and screamed that he was one of them, that he was one of their leaders, he begged them to let him go but no one paid any attention to him. Thus they crucified him instead of Hazrat 'Esa عليه السلام. As a result of his bond of love, his "ta'alluq" with Allah Ta'ala not only was Hazrat 'Esa عليه السلام saved from being crucified, but Allah Ta'ala raised him up to the Heavens. There he is alive and leading a very happy and comfortable life. And the people who wanted to torture him, Allah Ta'ala punished them by making them crucify one of their own leaders.

15) Hazrat Talut عليه السلام (Saul):

The "waqi'ah" of Hazrat Talut عليه السلام is narrated in the Holy Quran. It is written that Hazrat Talut عليه السلام set forth with his army to fight with the "Kafir" king "Jalut", (Goliath). Hazrat Talut عليه السلام addressing his army said, "There is a river in front of us. You will feel thirsty but you must not drink from the river. The person who disobeys this Divine order will not be one of us anymore. You will just have to bear your thirst. But yes, you have been allowed a mouthful or two only. You must not drink more."

But against the admonition of Hazrat Talut عليه السلام many of his people drank from the river and thus disobeyed Allah Ta'ala The ones who did not drink from it, who did not disobey the order of Allah Ta'ala, those who were patient just for a little while, they were rewarded by Allah Ta'ala Their thirst vanished all by itself Now, this goes to prove that thirst and hunger are subservient to the orders of Allah Ta'ala also They too await the orders of Allah Ta'ala When they are ordered by Him to possess someone, he suffers the intensity of hunger and thirst. And when they are ordered not to touch a person he neither feels hungry nor thirsty Those people of Hazrat Talut's army who bowed down to the Will of Allah Ta'ala, who did not disobey Him, for them Allah Ta'ala ordered thirst to change into cooling freshness, to change into satiation. Thus the thirst of these people was quenched. But for those people who drank from the river, Allah Ta'ala ordered thirst to possess them. They felt parched with thirst although they were drinking from the river continuously Their stomachs were ready to burst and yet their thirst increased. Their thirst would not be slaked but became more and more intense The reason why I have narrated this "waqi'ah" is to impress upon you the unalterable fact that when you submit to the Will of Allah Ta'ala then He provides ways and means for your comfort and happiness. Those who do not obey Him, those who commit sins, "gunah", and thus incur the displeasure of their Creator, He deprives them of peace and tranquillity even though the means, the "asbaab" are present before them. In this "waqi'ah" the means, the "sabab" of slaking the thirst i e., the water was present, they went on drinking it, yet their thirst would not be quenched.

We learn yet another lesson from this "waqi'ah". Some people think that if we commit just a small "gunah", a tiny transgression, our desire for it will be satisfied We will then

easily give it up, they say. Our "Nafs" is clamouring for a particular sin, the demand for committing it is intense, let us commit it just this once then we will give it up forever. Not only for one particular sin, people say this for nearly every kind of "gunah". They say, "This money is "haraam", prohibited by Islam I know, but I am going through these very difficult times, so let me accept this money only this once. I will never do so again." Then there are people who say, "We are very hard up just now; let us take this job in a bank for a few days; we will leave it as soon as our difficulties are over". "Let us steal this money", "Let us appropriate someone's wealth, then when our finances are in a better position we will give up all our wrong deeds". There are those who say, "We are feeling so miserable, facing so many a "parayshani", let us commit this "gunah" for just a little while, as soon as we feel better, we will certainly renounce it for good". For all these kinds of people there is a dire warning in the "waqi'ah" of Hazrat Talut عليه السلام which I have just related. The people who think that after committing a sin, a "gunah", their heart's desire will be satisfied, they are very much mistaken. For, when you commit a sin the desire for it increases, it does not decrease. This is a fact. On the other hand if you restrain your desire you will verily suffer for a little while, but then by the grace of Allah Ta'ala your suffering will change into peace. It will come to an end. If you do not restrain yourself and commit the evil deed, your thirst for it will not diminish. It will only increase manifold.

النفس كالطفل ان تهمله شب على
حب الرضاع و ان تفطمه ينفطم

"The "Nafs" is just like a suckling child. When you start weaning him, he will scream and cry but after a day or two

he will be alright. But if you give him the milk he is screaming for, thinking that he is suffering and vexing others too, you will never be able to wean him. In all likelihood he will grow up into a young man without giving up his mother's milk."

The same is the case with transgressions and sins. When the desire for a sin, a "gunah" is born, be patient and exercise self-restraint. Then when you have practised patience, Allah Ta'ala tells you: "إِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ"

"For Allah is with those who patiently persevere."

For, Allah Ta'ala is urging you -- decide firmly to be patient; do try to be among the "sabereen", the Patient Ones, of a certainty We will help you.

But if a person does not decide to practice self-restraint or "sabr", he pays no heed to it, then of a certainty his desire for sins, for "gunah" will go on increasing. It is the same case as that of a donkey. A thorn was embedded under the tail of a donkey. He tried to dislodge it with his tail. As he hit it the thorn went deeper and deeper into his skin. The more he thrashed his tail the deeper went the thorn. Had he not been the ass he was, had he possessed an iota of human intelligence he would have gone to a human being and asked him to take out the thorn. He would have then been relieved of the pain. But after all he was an ass. How was he to know how to relieve his suffering? This example should be enough to make you realize that the people who are not asinine, who possess a bit of human intelligence, these people do not let the thorn of "gunah" go deeper and deeper into their skin. They know that their suffering, their pain will only increase as they continue to commit sins. So what they do is to go to a "Kamil" or One-who-has-attained-

Perfection, and they ask him for a cure. They beg him to cure them, to take out the thorn. This is what intelligent people do. On the contrary a person who possesses the intellect of an ass, he will make the thorn go deeper and deeper. If you go on committing sins, you will fall deeper and deeper into misery and despair. For assuredly your greed will not diminish as long as you go on indulging in sins, in "gunah". When you commit a sin, the desire for indulging in it again will not end but will go on increasing.

16) Ashaab-e-Kahf: (Companions of the Cave)

There was a very cruel king. He was an idolator, a Kafir. In his days there lived these Ashaab-e-Kahf. They were the true worshippers of Allah Ta'ala. Because of their religion they were afraid that the king might kill them. So they left their homes and took refuge in a cave. There they fell asleep, as was ordained by Allah Ta'ala. With them was a dog too. It sat at the entrance guarding the cave. It too was overtaken by sleep. Three hundred and nine years went by. Allah Ta'ala says that We protected them from their enemies. Not only did He safeguard them from their enemies but whosoever went near them ran back terrified and awe-stricken. Allah Ta'ala had made them so awe-inspiring even in sleep.

Thus after so many years the Ashaab-e-Kahf woke up from their deep sleep. Feeling hungry they decided that one of them should go secretly to the city and bring back some food. They thought that the same cruel king was ruling over the country. Having woken up they asked each other how long they had slept. One of them said that they had slept but a single day. The other differed that they had not slept a whole day but only a part of the day. And Allah Ta'ala says in the Holy Quran:

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ

"And We turned them on their right and on their left sides." (18:18)

They tossed and turned in their sleep, so that whoever chanced by would know that they were not dead but alive. Sometimes they turned on their left side, sometimes on their right. Then the cave they slept in was so situated that the heat of the sun touched them not, neither in the morning, nor in the evening. Thus they were protected not only from the sun but from their enemies too. Inspiring awe in the hearts of the beholders they slept on for three hundred and nine years! During all this time their bodies were provided with food and water by Allah Ta'ala. Even their blood circulation remained normal, during their long sleep. Thus peacefully and comfortably they passed so many years of their lives asleep in a cave.

On waking from what they thought was a short nap, they felt hungry. They decided that one of them should go quietly into the city and bring back some food before the cruel king became aware of his presence. So one of them went into the city but there found the whole world changed. The cruel king was no more. And he found that the coin he had taken with him to buy food was now three hundred years old and no longer in use. People recognized and dated the coin. As the Muslims were now ruling over the country, these Ashaab-e-Kahf were welcomed back and given much respect and honour.

Only because of their "taqwa", their trust, their faith in Allah Ta'ala, did He provide ways and means for their protection. He provided them with sustenance, peace and comfort even while they slept. Being persecuted by the cruel king they had put their whole case in the hands of Allah Ta'ala, who indeed solved their difficulties and gave them ease and comfort. Those near to Him, those who put their

whole trust in Him, Allah Ta'ala protects them from every kind of suffering.

17) Hazrat Juraij:

Hazoor-e-Akram ﷺ said that there lived a holy man a long time ago. His name was Juraij. He lived alone in a hut on the outskirts of the city. There he passed his days worshipping Allah Ta'ala. Then one day a very sinful and immoral woman went to him. She proferred an improper invitation. He flatly refused. From there the woman went to a shepherd. With him she satisfied her carnal desires. She then became pregnant. Just keep on listening as to why all this befell Hazrat Juraij. Actually, Hazrat Juraij was offering his "salat" one day. His mother called him. She wanted him for something. Hazrat Juraij did not break off his prayers. While praying he thought to himself, "Ya Allah, I am in the middle of my prayers, my "salat" and my mother is calling me. Should I break off in the middle and answer her or should I continue my prayers?" His mother called to him twice or thrice but Hazrat Juraij could not decide what to do. His mother angrily wondered why her son was not answering her. Perhaps she did not know that he was offering his prayers. Very angrily she cursed him, "Ya Allah! Before he dies let Juraij fall into the clutches of evil women." And Allah Ta'ala heard her curse and Hazrat Juraij was punished. Such rights does a mother have. Hazrat Juraij wasn't doing anything else but offering his prayer during which he failed to answer his mother. She cursed him and this was the outcome. After being turned down by Hazrat Juraij the depraved woman went to the shepherd and became pregnant by him. A child was born. People questioned her about the child's father. She laid all the blame on Hazrat Juraij. The people became very angry. Here he was claiming to be such a holy, pious man and

behold his actions which were so vile. The angry crowd proceeded to Hazrat Juraij and destroyed his hut. They reviled him, called him bad names, humiliated him. Bewildered, Hazrat Juraij asked them what had he done? The people told him. At that Hazrat Juraij asked them to bring the child to him. They went and brought the new-born child. Hazrat Juraij got .up, performed his "wazu", or ablutions, offered his "salat" and then going to the child asked, "Child, tell me who is your father?"

The child spoke up. Just imagine that the new-born child spoke up and named the shepherd as his father! On hearing this the people realized their mistake. They earnestly asked Hazrat Juraij to forgive them. They offered to re-build his home with bricks made of gold. But Hazrat Juraij refused saying that let the gold be for those who want it. He said build me a hut just like the one you destroyed. Thus the people re-built his home.

This "waqi'ah" proves that if due to some reason, misfortune befalls those people who have forged a bond of love with their Creator, this misfortune lasts for a very short time. Allah Ta'ala immediately creates the means for its removal. In the above-mentioned "waqi'ah" the question was of honour. It was not only a question of Hazrat Juraij's honour but a question of the honour of Religion itself. A person who is holy, immersed in godliness, feels that not he but Religion itself is being debased and insulted. That is why Allah Ta'ala created the means for the redemption of Hazrat Juraij's honour. Had Hazrat Juraij even sworn solemnly that he was not guilty, no one would have believed him. It was the testimony of the child that I am the offspring of such and such a shepherd, which proved Hazrat Juraij's innocence. Thus did Allah Ta'ala help Hazrat Juraij in his hour of trial.

18) The Testimony of Another Child:

There is another "waqi'ah" in the Sahih-e-Bukhari. A woman was sitting feeding her baby. She saw a young, handsome, and apparently respectable young man pass by, riding on an excellent horse. With great pomp, and filled with self-glory he went riding by. The woman saw him and wistfully said, "Ya Allah, when my son grows up make him just like this young man. He is handsome and rich. Make my son rich and handsome too." At this the baby boy who was suckling at his mother's breast cried out, "Ya Allah, never, no never ever make me like this man." The woman was bewildered. What was all this? How come the baby was talking? Not only was he talking but what he was saying was against his own good. The woman was still puzzling over the enigma when her gaze fell upon a negro woman. She was an unsightly figure. Ugly to behold, wearing torn and tattered, dirty clothes. She was being driven along by a crowd of people, who were condemning and abusing her. From among the crowd some were accusing her of immorality and some of theft. Children ran after her calling her names and pelting her with stones. Watching all this the mother again cried out, "Ya Allah! When he grows up, save my son from becoming such a disgraced and dishonoured person". The infant suckling at his mother's breast again quickly cried out, "Ya Allah, make me exactly like this woman."

The mother was so very puzzled at these strange goings-ons. The infant then explained everything to her. He told his mother, "The young man who passed by first apparently does possess everything a man can wish for. He has beauty, youth and untold wealth. But behind his outward appearance he possesses a cruel nature no one could envy. He is a murderer too and has just killed a man. Knowing

this I cried out, Ya Allah when I grow up save me from becoming a man like him. Then came the negro woman who was being disgraced and humiliated by the people. Actually she is but the victim of tyranny. The people were accusing her of immorality but Allah Ta'ala is a witness to her chastity. The people were saying she was a thief, but Allah Ta'ala knows she is not guilty of any such crime. She has been wronged. She has been the innocent victim of cruelty. So I said to Allah Ta'ala I would rather be the oppressed than the oppressor, the wronged-one rather than the wrong-doer. For if I am the oppressed I will lose nothing but in fact gain everything in the next world in lieu of the cruelty I suffer here."

Now I will tell you the reason why I have narrated this "waqi'ah". The negro woman was apparently suffering from two misfortunes, from a double "parayshani". One, that the hostile crowd was driving her through the streets, pelting her with stones and two, they were casting aspersions on her character. Had she tried to exonerate herself no one would have listened to her. Through the mouth of a babe Allah Ta'ala had then clarified her good name. An infant who was too young to speak miraculously spoke up and testified as to her honour and innocence. If due to some temporary reason a "parayshani", misfortune or calamity befalls a person who has established a link a "ta'alluq"with Allah Ta'ala, then He comes to his aid and miraculously creates the means for its removal.

19) Ashaab-e-Ghaar (The People of the Cave):

It is said by Hazoor-e-Akram ﷺ that three people were going somewhere. Suddenly it started to rain. They ran into a cave. Just as they entered it a rock rolled down from above and blocked the entrance of the cave completely. It

was too heavy to be pushed aside from inside the cave. There was no hope of escape for them. Death stared them in the face. They said unto themselves, let us all pray. Let us supplicate Allah Ta'ala. Let us ask Him to save us for the sake of that deed which He granted us the power and guidance to perform. One of them prayed thus, "Ya Allah I was in love with my cousin, my "chacha-zad".

Let me stop here for a moment. What did the man say? "I was in love with my "chacha-zad", (the daughter of my father's brother). He did not say "I was in love with my "Chacha-zad *bahn*". The people in our country in order to enjoy themselves, and for the sake of sensual pleasure, have turned their "Chacha-zad" etc., into "sisters". They call them their "Mamoon-zad *bahn*", "Phophee-zad *bahn*", all of them are "bahn", i.e. their sisters. Having thus become brothers and sisters they can now act as immorally as they please. If nothing else, they look at each other lustfully. And when they decide to marry one of them, they suddenly cease to be their "sisters". Whenever they want, they make them their wives and whenever it suits them they call them their "sisters". When they desire to marry her she is no longer his "Khala-zad *bahn*", she is only "Khala-zad". I think that this custom is prevalent in Pakistan and India only. But maybe this immorality exists elsewhere in the world too, for the school of the Devil is extensive indeed! If she were his sister, would his marriage to her be legal??

To come back to the "waqi'ah" I had started to narrate. One of the three travellers imprisoned in the cave prayed thus:

"Ya Allah! You know that I loved my "chacha-zad" passionately. So one day I invited her to sleep with me. She refused saying that she would do so only if I brought her so much wealth. Ya Allah, you know that I was destitute, but

for the love of her I worked day and night. When I had amassed the required amount I went back to her. Giving her all the money I asked her to fulfil my demand. She answered, "إتق الله", "Fear Allah Ta'ala! Be not one of the transgressors". Ya Allah, you know that when she uttered your name I was so overcome by terror that I did not even take back my money; I gave it all to her and gave up my evil design there and then. You know that I could have taken back my money as I had earned it after years of hard work. But when she uttered your name I was so overcome with terror that I surrendered everything. I had the chance, the opportunity to satisfy my carnal desire too but I didn't do so."

This was the "du'a" of one of the three travellers imprisoned in the cave. I have often told you that whenever an untoward incident takes place in your life then you should beseech Allah Ta'ala asking Him to grant your prayers for the sake of such people. The whole world of this person changed because of the words said by his Chacha-zad. Her words effected a complete transformation; they had such a salutary effect upon him. You should also ask Allah Ta'ala to make the lessons in your life have such an effect upon your heart that they would completely change your whole world. So when the traveller offered this "du'a", made such a plea to Allah Ta'ala, a third part of the cave's mouth opened. The ways of Allah Ta'ala are strange indeed! Such events take place so that people in the future would learn a lesson from them. Allah Ta'ala creates such incidences so that through them the future generations may be guided to the path of righteousness.

There are a few points to ponder in this "waqi'ah". The first, that the three people had inevitably to die one day. Why were they spared for the time being? When death was

their destiny they could have died in the cave. Why did Allah Ta'ala open the mouth of the cave and spare their lives for a few more days? The second point to ponder is that when one of the three travellers prayed to Allah Ta'ala only a third of the cave's mouth opened. What was the use of that when they could not escape from such a narrow opening? Then when the second man prayed to Allah Ta'ala two-third of the entrance cleared. And when the third man offered his "du'a" the way out cleared completely and they were free to go. So why did the entrance of the cave clear gradually? What was the reason behind it?

The reason, the wisdom behind it was nothing else but that this "waqi'ah" should be preserved for posterity; that all the future generations would continue to learn a lesson from it. They should realize how Allah Ta'ala's help descends upon those who forsake all sins, all "gunah". When Allah Ta'ala blessed and rewarded them so amply years after they had given up their sins, think how much He must have rewarded them at the moment they gave up the sin itself. These three travellers had forsaken their sins a long time ago. Now when disaster befell them what did each of them say? "Ya Allah, I had forsaken this sin only out of fear of you." As soon as they made this confession Allah Ta'ala granted them His help. Allah Ta'ala wanted to create an example from the three events in the lives of these people. These events had to be revealed to the world. No one knew anything about these events except Allah Ta'ala. And Allah Ta'ala wanted these events to become an examplary lesson for the generations to come. Therefore, this was the Divine Reason why this whole "waqi'ah" took place in the manner it did.

The second person imprisoned in the cave sought Allah Ta'ala's help by confessing his guilt thus:

He said, "Ya Allah! Only you know that my parents were old and weak. Being a goatherd I tended my flock the whole day long. When I returned home at night I used to milk my goats and give the milk to my parents to drink. Then I used to give the rest of the milk to my children. This was my usual practice. One day, it so happened that I went very far away to graze my goats. It was quite late when I returned home. My parents had by then gone to sleep. As I did not like to wake them I stood by their bedside with the milk in my hands, waiting for them to wake up. I kept waiting but they were so fast asleep that they did not wake up. I could not give the milk to my children as it would have been against my usual practice of giving it to my parents first. My children were crying from hunger but I did not give them the milk. Ya Allah! You know that I passed the whole night standing by the bed-side of my parents with the bowl of milk in my hands. My parents slept till morn. But I did not drink the milk myself nor did I give it to my children. Ya Allah! Only you are aware that I did this only to gain Your favour and approval. So for the sake of this act of mine deliver us from this calamity which has befallen us now."

At this, the entrance of the cave widened one-third more. Now two-thirds of it was clear. But it was still not large enough for the three men to pass through and escape.

The third man then offered this "du'a": "Ya Allah! Thou knowest that once I hired a labourer. I had fixed his wages at a few kilos of rice. But something offended him and he left without taking his wages in the form of rice. I planted the rice. That year I had a good harvest. I re-planted the whole yield and continued doing so every year. From the profit I bought cows, oxen, camels, goats and even slaves. After many years the labourer returned. He said, "اِتَّقِ اللّٰه", "Fear Allah!" He demanded his wages saying that I had

withheld them for too many years. I told him to take everything, as all he saw before him belonged to him alone. He wouldn't believe me and said that I must be joking. I told him that I was serious and explained everything to him. That labourer turned out to be such a one that he took away everything. He didn't leave a single thing behind. He might have considered the fact that the land on which I had harvested the rice belonged to me. Then I had been the one who had laboured day and night. Furthermore the seeds I had sown the first time had belonged to me. He just might have asked me to give him some of it instead of taking away the whole lot. I might not have taken anything at that, but at least he might have offered. He did not do so. He took everything and left."

This reminds me of something which happened to me. We are talking of holy people. For the sake of these people may Allah Ta'ala include us in their ranks too. What happened was that some people invested money in a business venture through me. It is the way of the world that as long as people are earning a profit they are happy. They gratefully say that Hazrat Ji this is all due to you. Since the time we invested the money through you, we have been earning a very good profit. Now what happened was that the person with whom the money had been invested, he died. His heirs said that we know nothing about any money. Thus all the investments were lost. But in spite of it, by the grace of Allah Ta'ala my heart was not the least bit affected. Although whatever I had invested was all that I had possessed, yet the news had no effect on me at all. I had invested all my savings. Their profit was the only means of my livelihood. Now I had none. By the end of the month I had no money whatsoever. In such circumstances a person is bound to worry. But Allah Ta'ala be praised, my heart was at peace. I felt no anxiety. Now in those very days

when I was passing through such a time a man told me over the phone that his ship which had been loaded with a cargo of fifty lakh rupees, had been pirated. The ship itself had been a hired one. The man begged me to tell him which verses of the Holy Quran he should recite in order to get his ship back. He added that he was under great tension and stress. In the end he asked if he could visit me.

Now when a person is speaking you can easily guess what is in his heart through his words. If he had just said that I have suffered a great loss, that would have been enough. But he further added the information that now I have to buy another ship which will cost me thirteen crore rupees. I have also to buy a factory which will cost me so much. For this I am selling off another factory for which I will get this much amount. In short he started recounting the millions he was dealing in. The amounts he mentioned added up to thirty crore rupees. I said to him that during your conversation you have enumerated thirty crore rupees. Now the fifty lakh which you have lost is but a sixtieth part of thirty crore. You have lost only such a minimum amount and at that you are imploring me to tell you which Quranic verses to recite which "wazifah" to offer. You are entreating me to offer a "du'a", to implore Allah Ta'ala on your behalf! You are telling me that you are extremely worried! And then you want to visit me so that your fifty lac may be returned to you somehow. You don't want to visit me in order to learn something about religion from me. I have just lost every penny I owned and I am not the least bit affected. Why are you so worried? Furthermore a person who has himself lost everything he possessed, what can he advise you to recite? Will anything he says work for you? Your visit to me just might make the thirty crore left with you vanish! You should come here to seek the knowledge of

religion only. (Well, I didn't say the former sentence to him).

I decided to pay all the people who had deposited up to twenty thousand rupees, from my own pocket. The reason for this decision was that I had asked people with small savings to invest with me. I had done so thinking that they would gain some profit too. The people who had invested more than twenty thousand, i.e., sixty or seventy thousand, they were already rich enough. I was not concerned with them. On the one hand I did not have a single penny to my name; all my investments were gone, and on the other hand I had decided to pay those people who had invested upto Rs. 20,000/=

People must have considered it a very foolish thing to do. Sometimes, thinking back, I laugh at myself too. But then I feel glad too, that Allah Ta'ala associated me to the third person in the cave. Our cases had quite a few things in common. When I told the people what had happened to the business, how it had flopped completely, and when I informed them about my decision to pay them from my own pocket, all of them willingly agreed. They accepted the money readily and not a single one of them said that it was not incumbent upon me to do so. They did not refuse saying that this was not your responsibility, that what had happened was but written in our fate. There were five or six people. All of them were pious and God-fearing men. All were equal. Not one of them protested that I should not pay them the money as I was not bound to do so in any way. I, on the other hand, had firmly decided to pay them the money come what may. Had they refused I would have insisted. Had they still refused I would have given it to them in the form of a gift. I would have thought of some way. All the same, their attitude was a source of wonder to me.

Let me mention something else too. A month had barely passed, when I was able to pay off all the investors to whom I had promised the money. The amount was approximately Rs. 40,000/= or so. I don't remember the exact amount. And then I didn't even face any difficulty in paying my day to day expenses. Allah Ta'ala created such ways and means! Not only was I able to defray my daily expenses but I performed Hajj alongwith two members of my family! This proves that when a person does something for the sake of Allah Ta'ala, unknown to him Allah Ta'ala's help comes to his aid. I'm simply amazed! A person's mind is confounded when he tries to make out from where Allah Ta'ala creates the "asbaab", the ways and means for something to happen!

In connection with the "waqi'ah" I was relating, a doubt may arise in the minds of some people concerning the People of the Cave. All three of them had offered this "du'a" to Allah Ta'ala that we had performed this pious act, deliver us from the calamity we are facing for its sake. But this act of piety was not their own personal achievement. Whatever they did was by the will of Allah Ta'ala. Thus the credit does not go to them but to Allah Ta'ala. And yet the People of the Cave said that *we* have done such and such a thing. So why did they do so? This question may arise in the minds of some people. As a matter of fact the words they said were that "we were saved from committing a sin". What they meant was that Ya Allah it was your benevolence which when directed towards us, saved us from transgression then. And, they said, we ask you for the sake of the same benevolence to help us and deliver us from this predicament now. You showed us mercy then, show us the same mercy now.

Thus after the "du'a" of the third person the rock rolled away from the mouth of the cave completely and all the

three people were saved. Allah Ta'ala caused this "waqi'ah" to take place so that future generations would learn a lesson from it.

Thus to fear Allah Ta'ala, and to forsake all sins, all "gunah", are the two means which put an end to all anxieties and worries. Every "parayshani", all sufferings come to an end. Every kind of problem is solved.

20) Once Hazoor-e-Akram ﷺ, Hazrat Abu Bakar Siddique and Hazrat Umer Farooq رضی اللہ تعالیٰ عنہما were on the Mountain of Uhud when it was hit by an earthquake. But was it really an earthquake? Actually the mountain was but swaying in a fit of ecstacy. It was transported with delight at the presence of such exalted personages on itself. Hazoor-e-Akram ﷺ ordered, "اسکن", "O mountain, be still" What he meant was that it is evident you are swaying in ecstacy but this is causing inconvenience to the very people in whose love you are transported. Emotion must be tempered with Reason. At the order the mountain came to a rest and was still.

The topic under discussion is how Allah Ta'ala creates the "asbaab", the ways and means to bring all anxieties and miseries to an end. The shaking of the mountain which might have been a source of anxiety to the people present on it, was put to an end by Allah Ta'ala through Hazoor-e-Akram ﷺ.

21) When Fir'oun saw the miracles of Hazrat Moosa علیہ السلام he said that Hazrat Moosa is but a great magician. Let me call my magicians and sorcerers too. Let Hazrat Moosa appoint a time. So Hazrat Moosa علیہ السلام told them to

come to a particular place at a certain time. He further exhorted Fir'oun and his men to follow the path of righteousness and not to disobey Allah Ta'ala. He prophesied destruction for those who refused to acknowledge the prophethood bestowed upon him by Allah Ta'ala. These words of Hazrat Moosa عليه السلام created panic in the hearts of Fir'oun and his followers. Extremely worried they met together secretly. What will happen now, they asked each other.

Let us stop for a moment as there is a lesson to be learnt here. Hazrat Moosa عليه السلام had only said some words. He had not hurt them physically in any way. He had not dropped an atom bomb on them as it were. The only thing he had said was, "Beware your end will not be good". His adversary was Fir'oun himself. There should have been no effect on such a powerful, cruel and ruthless king. But the words of Hazrat Moosa عليه السلام had such a frightening effect on him that he called all the sorcerers of his kingdom to his aid. So you see the words of a person with whom Allah Ta'ala is pleased, have such a shattering effect on even the most powerful kings.

After due consultation the magicians arrived. They asked Fir'oun that if they succeeded in overpowering Hazrat Moosa عليه السلام would they get a reward? Fir'oun answered that not only will you be given money but you will be honoured by becoming my Favourite Ones. To become the "favourite" of a king is a gift much more valuable than mere money. So here we learn another lesson. A person who makes every effort to gain the favour and nearness of Allah Ta'ala he forsakes every form of transgression, every

"gunah" first of all He then is blessed with the priceless gift of becoming Allah Ta'ala's Favourite One!

To resume our "waqi'ah". The contest between Hazrat Moosa عليه السلام and the magicians of Fir'oun took place. Hazrat Moosa عليه السلام asked them to show their sleights of art first. They cast before them on the ground sticks and ropes which turned into writhing snakes. Then Hazrat Moosa عليه السلام threw down his staff. It became a frightening serpent. Within a second it swallowed up all the puny snakes which were running here and there.

When a person dedicates himself to Allah Ta'ala the ways and means, the "asbaab" become subordinate to his will. When he gains His favour then Allah Ta'ala gives him control over the means. Thus in this way all worries, every "parayshani" comes to an end. At every step success greets him. Allah Ta'ala endows his heart with unshakeable strength too. So when the sorcerers saw the outcome of the contest they announced that we now accept Islam. When Fir'oun heard this he angrily denounced the sorcerers to have been in league with Hazrat Moosa عليه السلام. He said that Moosa seemed to be their leader. Fir'oun then threatened them that as they had accepted Islam without his permission he would soon teach them a lesson. He would cut off their hands and feet and then crucify them. But their association with Allah Ta'ala had given their hearts such strength that they clearly said to Fir'oun, "فَاقْضِ مَا اَنْتَ قَاضٍ" "Are you threatening us? You can do whatever you like. Do you think your threats can make us give up the wealth of our Faith?" "اِنَّمَا تَقْضِيْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا"

"So decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world." (20:72)

All you can do is to put on end to our transitory life in this world What else can you do?

The Muslim of today has only one aim in his heart, only one purpose. That is to live as long as he can in this world. Even if he has to gain the favour of Satan himself, even if he has to indulge in "kufr" and "shirk", he wants a long life. On the other hand the sorcerers who had but a few minutes ago accepted Islam, in their eyes the whole world ceased to exist They knew that all the Pharoah could do was to kill them They would then become martyrs. Their journey would just come to an end and they would reach their ultimate destination.

So here we have another lesson. Hazrat Moosa علیہ السلام was born in the Pharoah's castle. Fir'oun had himself brought him up with love and care. In spite of that the proximity of Hazrat Moosa علیہ السلام had no effect on him at all. On the other hand the sorcerers had just arrived in the presence of Hazrat Moosa علیہ السلام and they were blessed with Islam. "Mufassareen" (Islamic historians) have written that the magicians had come dressed exactly like Hazrat Moosa علیہ السلام himself. As they had copied His beloved prophet, Allah Ta'ala blessed their imitation with the priceless wealth of Islam. Thus outward appearance is blessed too.

تیرے محبوب کی یا رب شباہت لے کے آیا ہوں
حقیقت اس کو تو کر دے میں صورت لے کے آیا ہوں

Adopted the likeness of your beloved have I.
O Lord make it a reality, only a copy have I

22) Hazrat Moosa عليه السلام was ordered by Allah Ta'ala to leave, during the night, the country of Fir'oun and take the Israelites with him. A time and place was fixed where they would gather together and from there leave the country. On the appointed night they started on their journey. Fir'oun came to know about their departure. He followed them. Fir'oun himself led the pursuit. Hazrat Moosa's escape was that much important to him. Fir'oun and his army caught up with Hazrat Moosa عليه السلام. The Israelites were now in a quandry. In front of them was a river and behind them was Fir'oun and his army. What said they? "إِنَّا لَمُدْرَكُونَ"

"We are sure to be overtaken." (26:62)

Hazrat Moosa عليه السلام said "إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ"

Moses said: "By no means! My Lord is with me! Soon He will guide me!" (26:63)

The One on whose orders we left the country He will surely help us. The One whose Righteous Path we have chosen, His Power is the mightiest Power of all."

Here, a point has to be clarified. Some people have made a grave error here. They say that Hazrat Moosa عليه السلام said, "With me is my "Rabb" (Lord)." And Hazoor-e-Akram ﷺ had said, "إِنَّ اللهَ مَعَنَا"

"Allah is with us". (9:40)

This was when the Kafirs had reached the mouth of Cave Saur and Hazrat Abu Bakar Siddique رضی الله تعالیٰ عنه had agitatedly exclaimed, "Ya Rasool Allah, if they but cast their eyes down they will surely see us hiding here." At this Hazoor-e-Akram ﷺ had answered, "Allah is with us". The virtue of the statement is so stated that Hazoor-e-Akram ﷺ used the word "Allah" to begin the sentence whereas

Hazrat Moosa عليه السلام used it at the end. Secondly, Hazrat Moosa عليه السلام said, "With me is my Rabb" He used the pronouns "me and my", and forgot his people at the time of distress. But Hazoor-e-Akram ﷺ did not forget his companion. He said, "Allah is with us."

To say such things about a Prophet is being insolent and disrespectful. The "Ulema" (scholars) who have written such things are guilty of ignorance. Had they possessed the correct knowledge they would have realized that what Hazrat Moosa عليه السلام said was right in its own way too. It was the correct answer for the nation of Hazrat Moosa عليه السلام, for they were lacking in Trust and Faith. The Israelites' link with Allah Ta'ala was not a strong one. That is why although Hazrat Moosa عليه السلام was leading them they said, "We are surely caught. What will happen now?" "إِنَّا لَمُدْرَكُونَ" - This sentence is for emphasis. The word "إِنَّ" is for emphasis. The alphabet "laam" is for emphasis too. It means they were not saying it irresolutely. What they meant was that we are surely, certainly caught. Now we are dead. What can be said about a people who uttered these sentences inspite of the promises Allah Ta'ala had made them, inspite of the countless miracles they had seen with their own eyes? In spite of everything they did not have Faith in Allah Ta'ala. Can Allah Ta'ala's grace be with such people? What Hazrat Moosa عليه السلام meant was that what you deserve is to be drowned. With me is my Lord. So along with me you will be saved too. But Allah Ta'ala's Divine Presence is not with you. You are unworthy and undeserving. Therefore, this proves that what Hazrat Moosa عليه السلام said was in its own way completely accurate too. On the other hand the Faith of Hazrat Abu Bakar Siddique

رضی اللہ تعالی عنہ was absolute and consummate in every respect. Allah Ta'ala's blessings were and are with him too. Allah Ta'ala has himself said so. That is why Hazoor-e-Akram ﷺ said, "As Allah Ta'ala is with me, so Siddique is He with you too."

To resume the "waqi'ah" of Hazrat Moosa علیہ السلام which I was relating. When Hazrat Moosa علیہ السلام with the Israelites reached the river, Allah Ta'ala told him to strike the river with his staff. He did so. There were twelve tribes of the Israelites with Hazrat Moosa علیہ السلام and lo! twelve paths appeared in the middle of the river. The water was transformed into walls.

Now behold the stupidity of the Israelites. They objected that if we go along these paths through the river how will we come to know whether one of our tribe is drowned? Even now they lack faith. They are saying that as there is a wall of water between each path, how will we be able to see each other? How will we come to know if one of our tribe is submerged or not? So for their peace of mind Allah Ta'ala created apertures in the wall so that they could see each other. Fir'oun saw Hazrat Moosa علیہ السلام and the Israelites passing through the river. He thought that it was Hazrat Moosa علیہ السلام who had created the passages. If the Israelite's could use them why couldn't he? Thinking this he ordered his army to follow the Israelites. Meanwhile Hazrat Moosa علیہ السلام and his people had reached the opposite bank of the river. Fir'oun and his army were right in the middle of the river when Allah Ta'ala ordered it to close up and flow on as usual. The river water which had changed into solid walls, now resumed its usual normal

form. Fir'oun and his army were thus drowned. Not one of them was saved. In this way did Allah Ta'ala subordinate the means to the will of Hazrat Moosa علیہ السلام. Hazrat Moosa علیہ السلام had migrated in order to gain the favour of Allah Ta'ala. To save him Allah Ta'ala subordinated the river to his will. Fir'oun and his people who had disobeyed Allah Ta'ala, who had rebelled against His orders were drowned in the river.

The two events I have just related prove one thing. That is, you should do whatever is in your power. Leave the rest to Allah Ta'ala. He will surely help you.

The snakes of the sorcerers could have been killed even without Hazrat Moosa علیہ السلام throwing down his staff. Is it not in Allah Ta'ala's power to do so? The lesson being taught here is that a person should at least do whatever is in his power. What is beyond him, he should leave to Allah Ta'ala. Otherwise how could Man have been tested? Allah Ta'ala tests His people to find out how much they love Him. He wants to know if for His sake they do what is in their power to do, or if they just give up.

23) Seef-ul-Bahr:

Hazoor-e-Akram ﷺ made Hazrat Abu-Ubaidah-bin-Jarrah رضی اللہ تعالیٰ عنہ the Emir of three hundred people. He sent them to "Seef-ul-Bahr", i.e., towards the river bank, to attack the tribe of "Jaheenah". The rations they were given for the journey by Hazoor-e-Akram ﷺ consisted of a bag full of dates. During the course of the journey the dates finished. For sustenance the people started sucking the seeds of the dates and drinking water with them. When even

these came to an end they picked the leaves off the trees and soaking them in water ate them for food. At last, one day they reached the bank of a river. By this time they were famished. Suddenly a miracle took place. The river threw out such a huge fish that the three hundred people ate it for eighteen days! The Sahabah-e-Karam رضی اللہ تعالیٰ عنہم later stated that the fish had revatilized their bodies. The name of that fish was "Umber". Hazrat Abu-Ubaidah رضی اللہ تعالیٰ عنہ took a rib of the fish and holding it erect asked the tallest man of his army to pass under it, riding on a camel. The rider's head did not even come near the top of the bone.

When they returned to Madinah Munawwarah Hazoor-e-Akram ﷺ revealed upon them that this fish was from Allah Ta'ala. Allah Ta'ala had sent it to you so that you could satisfy your hunger. Hazoor-e-Akram ﷺ asked them to bring to him if anything of it was left. Some meat of the fish was brought to him and Hazoor-e-Akram ﷺ partook of it.

Thus did Allah Ta'ala subordinate the means, create the "asbaab" for the appeasement of their hunger. Allah Ta'ala did so because those people had gained His favour. For His sake they had left their homes. So Allah Ta'ala rewarded them by providing them with a fish which sufficed them for eighteen days! And even then its meat was left over.

وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"And for those who fear Allah, He (ever) prepares a way out, and He provides for him from sources he never could imagine." (65:2-3)

24) من يمنعك منى "Who Will Save You From Me?

One day Hazoor-e-Akram ﷺ was resting under the shade of a tree. He had hung up his sword on one of its branches. An enemy crept up, took down the sword and drawing it from its sheath said, "من يمنعك منى" "Who will now save you from me?" Hazoor-e-Akram ﷺ calmly answered, "Allah!" At this answer the Kafir started trembling with fear. The sword fell from his hand. Hazoor-e-Akram ﷺ picked it up and asked, "Who will now save you?" The Kafir begged his forgiveness and promised never to help the enemies of Hazoor-e-Akram ﷺ. Hazoor-e-Akram ﷺ spared his life and let him go.

The lesson to be drawn from this "waqi'ah" is the same. When a person establishes a bond of love with Allah Ta'ala, a "ta'aluq" with Him, He subordinates all the means, all the "asbaab" to his will.

25) Hazoor-e-Akram ﷺ was told by Allah Ta'ala to migrate from Makkah. Taking Hazrat Abu Bakar Siddique رضى الله تعالى عنه with him he quietly left Makkah in the darkness of the night.

They took refuge in Cave Saur. Allah Ta'ala ordered a spider to spin its web across the mouth of the cave. By this time the Kafirs of Makkah were hot in pursuit. They reached the cave wherein Hazoor-e-Akram ﷺ and Hazrat Abu-Bakar Siddique رضى الله تعالى عنه were hiding. Perceiving the cobweb across the mouth of the cave they reasoned among themselves that had Hazoor-e-Akram ﷺ entered the cave the spider's web wouldn't have been intact. It would have been riven apart. In some of the "rivayaat" it is also written that when Hazoor-e-Akram ﷺ took refuge in

the cave, on the orders of Allah Ta'ala a tree sprouted up before the blessed countenance of Hazoor-e-Akram ﷺ. A wild pair of pigeons laid their eggs thereon. When the Kafirs of Makkah in their search, reached the cave and saw the nest of the pigeons they did not investigate further but turned back empty-handed. Hazoor-e-Akram ﷺ then said, "Allah Ta'ala has thus removed them from us."

Each and every part of this "waqi'ah" proves one thing. When a person resolves to gain the approval of Allah Ta'ala, when he leaves his home with this aim, i.e., to gain Allah Ta'ala's pleasure, then He Himself protects him from every kind of danger. He makes all his anxieties and miseries disappear. مَنْ اَطَاعَ اللّٰهَ اَطَاعَهُ كُلُّ شَيْءٍ

The person who obeys Allah Ta'ala, who does not displease Him by committing transgressions or "gunah", then Allah Ta'ala rewards him by subordinating everything to his will.

26) It is written in the Sahih-e-Bukhari that a holy and virtuous man once asked for a loan from someone. The lender asked him to bring a "zamin", i.e., one who would stand surety for the loan. The virtuous man said that Allah is my "zamin". The loan was given and the date of its return fixed. Promising to pay the loan on the fixed date the holy man left. Then when the due date arrived taking the money he set out to return the loan. The creditor lived on the other side of the river. The holy man waited for a long time for a boat, but could not get one. He did not know what to do. He had to keep his promise but he could not find a boat. So in the end what he did was that he took a piece of wood, made a hole in it, stuffed the money in the hole and floated the piece of wood down the river. Then he said to Allah

Ta'ala, "Ya Allah, I made you my "zamin". I am praying to you now to let this money find its way to my creditor."

So saying he returned home. The piece of wood floated down the river to the other side. There the creditor was waiting for the holy man to return his money as promised. After waiting for quite some time he gave up hope and was about to turn back when he saw the piece of wood floating on the water. He picked it up to use it as fire-wood. When he chopped it down he found the money inside.

The lesson here is crystal clear. If a man is virtuous, tries his best to fulfill the rights of his fellow human beings, then Allah Ta'ala assists him in such gracious ways. All the ways and means are subordinated to his will too.

27) Hazrat 'Umer رضی اللہ تعالی عنہ:

Hazrat 'Umro-bin 'Aas رضی اللہ تعالی عنہ was sent to Egypt as governor by Hazrat 'Umer رضی اللہ تعالی عنہ. The people of Egypt appeared before the Governor and told him that the River Nile does not flow unless we adopt a certain method. The Governor asked what the method was. They explained that in a particular month, on a particular date we sacrifice a selected virgin to the river. The girl is adorned with beautiful jewellery and wears the best possible clothes. Unless we make this sacrifice the river does not flow.

Hazrat 'Umro رضی اللہ تعالی عنہ told them that this was against the laws of Islam. This act was "haraam". He ordered them to discontinue its practice at once. Consequently the river ceased to flow. Many months passed by and it dried up completely. The people at last decided to

leave the city. When Hazrat 'Umro-bin 'Aas رضی اللہ تعالی عنہ came to know that the people were leaving because of the hardships which they were facing, he wrote a letter to Hazrat 'Umer Farooq رضی اللہ تعالی عنہ apprising him of the situation. Hazrat 'Umer replied that I am sending you a missive. Cast it into the River Nile. Written in this letter was:-

"This letter is being written by a devotee of Allah Ta'ala, Ameer-ul-Momineen, 'Umer to the River Nile.

"Amma Ba'ad (After this), O River, if you flowed previously without the orders of anyone, then we have no need of you. But if it was Allah Ta'ala, the One and Only, the Imperious, who made you flow then we beseech Him to cause you to run your course again."

The letter was cast into the river. Allah Ta'ala blessed the river so abundantly that in a single night 16 cusecs of water gushed forth and overflowed the banks!

The lesson we learn from this "waqi'ah" is that the person who obeys Allah Ta'ala and thus gains His approval, the person who avoids sins and transgressions, he is given control over everything by Allah Ta'ala. Not only animals and birds but even inanimate objects submit to his will.

28) Ghazwah-e-Badar:

(A "Ghazwah" is a holy war in which Hazoor-e-Akram ﷺ himself took part).

In "Ghazwah-e-Badar" the Kafirs, arriving first occupied the best and most strategic part of the battle field. They chose the clear and even ground for themselves and left the

uneven, hilly ground for the Muslims. Feet sank in the sandy ground and there was no water in sight for drinking, bathing or ablutions. Scorching heat, scarcity of animals to ride on, a very small army, and ammunitions next to nothing -- this was the plight of the Muslims They were, at that, required to face an enemy who had a profusion of wealth, plenty of food, countless animals for riding and a formidable army equipped with every kind of weapons. In spite of all these odds, Allah Ta'ala blessed His obedient and devoted people with victory. How was this? On the orders of Allah Ta'ala there was a heavy rainfall. The water filled the plain where the Kafirs were camped. They slipped and fell in the mud created by the rain. On the other hand the Muslims were camped on sandy ground. Because of the rain the ground became hard and solid. The rain was a blessing in this way. Furthermore the Muslims dug holes in the ground and thus collected the rain water for use. In short, Allah Ta'ala helped his obedient servants in every way and blessed them with victory over their enemies.

29) Ghazwah-e-Uhad:

Between two mountains there was a low-lying area. The war was going on on the other side. There was a danger that the enemy might come up from behind and attack the Muslims from this low-lying area. To guard this point Hazoor-e-Akram ﷺ appointed some of his men. He told them not to move from the place. From among them he made an "emir", and told him to guard the area with his men. The Muslims gained victory. The enemy fled from the battle-field, leaving behind them their equipment and their dead. The people guarding the hill said that now is the time for us to go down and gather the spoils of war. Some among them said that it is now useless to stand here. We have overcome the enemy. They have been defeated. Now

we should go and help in gathering the booty. We should go and help our companions.

Here I want to clarify something. I want the 'Ulema specially to make a note of it. Some people think that these people in the army of Hazoor-e-Akram ﷺ left the hill for love of wealth. They came down so that they could have a share of the plunder. This is totally wrong. What they thought was that we had been standing guard as it was the Will of Allah Ta'ala, but now as the enemy is on the run, the need to stand guard exists no longer. Now to gather the war-booty is a "Jihad" too. So let us go and take part in this "jihad" now. Standing here, guarding this place was a "jihad", but now there is no longer any need to do so. Now is the time for the other "jihad". So saying they left their positions and went down into the battle-field.

The second reason why it is completely wrong to say that the people appointed by Hazoor-e-Akram ﷺ to guard the hills, left their positions because they had the love of wealth in their hearts, it is wrong to say so because a person who is guarding a strategic position on the battle-field also gets his share of the spoils of war. Had the rule been that only those who gather the plunder will get a share, and those who stand guard only will not get anything, then there might have been some justification in doubting the integrity of the Sahabah-e-Keram رضی اللہ تعالی عنہم. The fact is that the one who stands guard definitely gets a share and those who are fighting get their share too. Then the ones who are gathering the plunder will also get their share. Every and each one will get an equal share. Thus it has been now established that the desire for wealth did not exist in the hearts of the Sahabah-e-Keram. All they thought when they left the hill was that until now to stand here was "Jihad". Now that victory is ours, the need for it exists no longer.

Now "Jihad" is in gathering the booty and helping our brothers in doing so.

It is stated in the Holy Quran:

مِنْكُمْ مَنْ يُرِيْدُ الدُّنْيَا وَ مِنْكُمْ مَنْ يُرِيْدُ الْاٰخِرَةَ

"Among you are some that hanker after this world, and some that desire the Hereafter." (3:152)

This ayat may have cast the doubt in the minds of the learned scholars. Well, the answer to this is that the complete "ayat" runs as follows:

مِنْكُمْ مَنْ يُرِيْدُ الدُّنْيَا وَ مِنْكُمْ مَنْ يُرِيْدُ الْاٰخِرَةَ ثُمَّ صَرَفَكُمْ

"Among you are some that hanker after this world, and some that desire the Hereafter. Then did He divert you from your foes."

The aim of both the "ayaat" is the Hereafter. The objective is not this world and its wealth. Still, in leaving the area unguarded they were guilty of not obeying the orders of Hazoor-e-Akram ﷺ. And at that there was a disagreement between them even. The "Emir" was of the opinion that they should not leave the place unguarded. Some others agreed with him too. But there were others who thought that they should help their companions in gathering the war-booty. These were the people who left. Hazrat Khalid-bin-Waleed رضی اللہ تعالی عنہ who had not as yet accepted Islam was the commander of the enemy forces. He was an expert strategist. He ordered his soldiers to attack the Muslims from the rear The few people who were guarding the hill were martyrd The enemy soldiers who were fleeing from the field saw their companions attacking

from the rear and regrouped Now the Sahabah-e-Keram رضی اللہ تعالیٰ عنہم were caught in the middle. They were temporarily defeated. At this Allah Ta'ala said do you know why you faced this defeat? It was because Our orders which were conveyed to you by Our Prophet were misunderstood by you. You should have stood firm. Why did you leave that vantage point unguarded? This is then your punishment.

Now I am asking you, judge for yourself. The Sahabah-e-Keram رضی اللہ تعالیٰ عنہم were the devotees, the sincere and the loyal ones of Allah Ta'ala. They were the Favoured Ones. And they had not intentionally committed a sin. They had just made a mistake in understanding the orders of Allah Ta'ala. They had not purposely done something wrong. It was just an unintentional mistake. Even then they were chastised by Allah Ta'ala. Their victory was turned into a temporary defeat. Later on they were blessed with victory in this "Ghazwah".

30) Ghazwah-e-Khundaq (Battle of Trench):

The "Kafirs" made a plan to gather all the tribes together and attack the Muslims. They then said that instead of waiting for an opportunity elsewhere, we should storm Madinah itself. The attack should be so sudden and severe that the Muslims would be finished once and for all. These skirmishes we engage in at different places, let us leave them and make one concentrated, final attack All the "Kafirs" agreed upon this plan.

This war is called the "Ghazwah-e-Khundaq". It is called the "Ghazwah-e-Ehzaab" too. The word "ehzaab" means diverse groups, diverse and different tribes. All the different groups and tribes of Kafirs had unitedly attacked the Muslims.

Then this war is called the "Ghazwah-e-Khundaq" too, because Hazrat Salman Faarsi رضی اللہ تعالٰی عنہ suggested that we, the Muslims have but one effective way of fighting a defensive war. That is, we should dig a deep "Khundaq" or trench so that the enemy cannot cross over to our side. We are waging a defensive war, he said, so we should protect ourselves by digging a trench around us. So this is the reason why this war is called the "Ghazwah-e-Khundaq".

There are many lessons to be learnt from this war but I will only discuss the topic at hand. There are many salutory lessons to be learned. For example, Hazoor-e-Akram ﷺ took a fistful of pebbles and threw them towards the enemy. He said, "شاهت الوجوه" "Let their faces be mutilated". Now how many pebbles could have been in a single fistful? Nevertheless the pebbles became embedded in the ears, noses and eyes of each and every soldier of the enemy. All of them became deaf and blind. A whole army and only a fistful of pebbles! How did they ever spread so far and wide? They were thrown at only one spot, how did they reach the whole army? Not only this, but that night there was a fearful hurricane. The wind was so wild that the ropes of the tents broke, and they were blown away. The animals which were tethered broke their ropes and ran away. The beams of the tents fell on the occupants and killed them. Chaos reigned supreme. Now tell me which of these events had any apparent reason, or "sabab"? There was not the merest indication of victory. Yet whatever was in their power they did. The pebbles could have by their own volition blown into the ears and eyes of the enemy. Allah Ta'ala is Omnipotent and He could have caused this to happen. But no, whatever is in your power you have to do. Leave the rest to Allah Ta'ala. He will carry your acts to

completion. Hazoor-e-Akram ﷺ was told that this at least is in your power to take a fistful of pebbles and throw them at your enemy. The rest is Our responsibility. And so did Allah Ta'ala Himself make them deaf and blind.

31) Hazrat Jabir رضی اللہ تعالی عنہ:

During the Ghazwah-e-Khundaq the Sahabah-e-Keram were famished. Hazoor-e-Akram ﷺ was feeling the hunger more than anyone else. One of the Sahabah-e-Keram showed him his stomach to which was tied a stone. Hazoor-e-Akram ﷺ showed him his own stomach. To it were tied not one, but two stones. When they were hungry why did they tie stones to their stomachs? Some people say that there are special types of stones which have moisture in them. Tying them to stomachs alleviates the hunger somewhat. There are other people who are of the view that if you press your stomach it gives you some relief. While fighting you cannot press your stomach with your hands, so you tie a stone to it. The stone will thus press your stomach and lessen your hunger-pangs somewhat.

When Hazoor-e-Akram ﷺ showed him his own condition Hazrat Jabir رضی اللہ تعالی عنہ went home and said to his wife, "I cannot bear to see Hazoor-e-Akram ﷺ in such a state. Is there anything to eat in the house? Can anything be prepared?" It was found that there was a small goat's kid and some barley. Hazrat Jabir رضی اللہ تعالی عنہ asked his wife to grind the barley while he slaughtered the kid. Hurriedly they then cooked the meal. Hazrat Jabir رضی اللہ تعالی عنہ went back to invite Hazoor-e-Akram ﷺ. Very quietly, so as not to be overheard he told Hazoor-e-Akram ﷺ that he had prepared some food for him. As the food

was not enough for everyone Hazrat Jabir رضی الله تعالی عنه asked Hazoor-e-Akram ﷺ to take along with him only a few people. But Hazoor-e-Akram ﷺ announced to the whole army that Hazrat Jabir رضی الله تعالی عنه had invited them all to lunch.

Hazrat Jabir رضی الله تعالی عنه had wanted only Hazoor-e-Akram ﷺ and a few others to partake the food, but Hazoor-e-Akram ﷺ had invited everyone else too. Now very worried, Hazrat Jabir رضی الله تعالی عنه willy nilly took everyone home. There he told his wife what had happened. She too became upset. Well, they thought there was nothing else to do but obey orders. Hazoor-e-Akram ﷺ asked Hazrat Jabir رضی الله تعالی عنه to tell his wife not to take the cooking pot off the fire. She should not take out the bread out of the oven either. He would himself see to everything. Hazoor-e-Akram ﷺ came and from the cooking pot began serving the people. From the oven he kept distributing the bread. The whole army had its fill. Still the food in the pot remained and the bread in the oven did not finish!

So this "waqi'ah" proves too the main point of our whole discourse. That is, if we gain the approval of Allah Ta'ala then He provides for us all the "asbaab", the means and ways for peace, contentment and sustenance too. Furthermore, He alleviates all our anxieties, all our worries, every and each "parayshani".

32) Hazrat Abu-Hurairah رضی الله تعالی عنه:

Hazrat Abu-Hurairah رضی الله تعالی عنه narrates that one day I felt very hungry. I sat down beside the door from

which Hazoor-e-Akram ﷺ and Hazrat Abu Bakar رضی اللہ تعالیٰ عنہ used to pass. Soon Hazrat Abu Bakar رضی اللہ تعالیٰ عنہ went by. I asked him an "ayat" of the Holy Quran, although I knew it quite well. I questioned him in the hope that he would take me along with him and offer me something to eat. But he did not understand my motive and left. Somewhat later Hazarat 'Umer رضی اللہ تعالیٰ عنہ passed by. I asked him too about an "ayat" of the Holy Quran, although I knew it well. My object was the same, that is, I hoped he would take me along to his house and offer me some food. But he also did not realize what I wanted. After he had gone, Hazoor-e-Akram ﷺ came along. He took one look at me and smiled. He read easily what was in my heart. He took me along with him to his home. There a bowl of milk had been sent by someone as a gift. Hazoor-e-Akram ﷺ told me to go and call all the "Ashaab-e-Suffah".

Hazrat Abu-Hurairah رضی اللہ تعالیٰ عنہ thought to himself that the bowl of milk is one only. I have had nothing to eat for so many days. It would have been so good had I been given the whole bowl to drink. Now after sharing it with everyone I might get just a drop. But it was the order of Hazoor-e-Akram ﷺ and had to be carried out. So Hazrat Abu-Hurairah رضی اللہ تعالیٰ عنہ went and brought back with him all the "Ashaab-e-Suffah" who were seventy in number, in those days.

"Ashaab-e-Suffah" is the name given to those people who used to stay with Hazoor-e-Akram ﷺ in order to acquire the knowledge of Islam. They used to stay in the "Masjid-e-Nabwi" day and night without going anywhere to

earn a living. They wanted to do nothing but acquire religious knowledge. Hazoor-e-Akram ﷺ used to help them with the gifts sent to him. Or, the Sahabah-e-Keram رضی اللہ تعالی عنہم used to help them. Hazrat Abu-Hurairah رضی اللہ تعالی عنہ is one of the "Ashaab-e-Suffah" himself. Once someone said to Hazrat Abu-Hurairah رضی اللہ تعالی عنہ "اکثر ابو ہریرۃ!" "How is it that Abu-Hurairah relates so many Ahadees?"

Hazrat Abu-Hurairah رضی اللہ تعالی عنہ gave two reasons for this. "One of them is," he said, "that once in the presence of Hazoor-e-Akram ﷺ I complained that I could not remember the "Ahadees". I kept forgetting them. Hazoor-e-Akram ﷺ offered a prayer for me. From then on I have never forgotten even a single hadith. My memory has become much better than that of the rest of the people. The second reason is that among you, some tilled the land and some were busy traders. Your means of earning a living often kept you away from the company of Hazoor-e-Akram ﷺ. Abu-Hurairah satisfied his hunger before coming in the presence of Hazoor-e-Akram ﷺ. Therefore, he had nothing to worry about except gaining religious knowledge from the Holy Prophet. These are the two reasons why I, Abu-Hurairah remember so many Ahadees."

Now the "waqi'ah" I am relating is about the intensity of hunger. This is only one "waqi'ah" about Hazrat Abu-Hurairah رضی اللہ تعالی عنہ. There are many others too. The reason for relating all these incidents is to clarify the meaning of "hunger". Hazrat Abu-Hurairah رضی اللہ تعالی عنہ said that "I satisfied my hunger". What he really meant was that he banished the hunger (greed) of things from his heart.

People say about a certain person that his appetite can never be satisfied. This means that he is so greedy he can never be content. Abu Hurairah on the other hand, used to forsake greed, put his reliance and trust in Allah Ta'ala and then constantly kept company with Hazoor-e-Akram ﷺ.

So, to continue the "waqi'ah" I was relating. Hazrat Abu-Hurairah رضی اللہ تعالیٰ عنہ went and brought back with him all the "Ashaab-e-Suffah". Hazoor-e-Akram ﷺ ordered Hazrat Abu-Hurairah رضی اللہ تعالیٰ عنہ to serve the milk to all of them. Now the one who was the hungriest is being ordered to serve the milk to the others! The order was carried out. Everyone drank their fill. But the milk in the bowl remained the same. It did not lessen one bit. Hazrat Abu Hurairah رضی اللہ تعالیٰ عنہ says that when everyone had finished, I presented the bowl to Hazoor-e-Akram ﷺ. He took it in his hands, looked at me and smiled. "You and I are now the only ones left," he said.

"You are right, Ya Rasool-ullah", I answered. He then told me to sit down and drink the milk. I did so. He told me to drink some more. I complied. He kept urging me to drink until at last I said that I could drink no more. Then in the end Hazoor-e-Akram ﷺ himself drank the milk from the bowl.

Al-ham-do-lillah! (Allah be praised) I drink the Zam Zam in the same way. I do not stop drinking it till my stomach is full. When I think I have had my fill, I start drinking it again I drink it a third time too. The water is so blessed by Allah Ta'ala that you can drink huge quantities of it and yet come to no harm. It is so easily digested.

I have narrated this "waqi'ah" to impress upon you the unalterable fact that when the approval of Allah Ta'ala has been gained; when sins and disobedience have been forsaken; when concern for the Hereafter has taken root in the heart then Allah Ta'ala blesses in such a way that a single bowl of milk suffices seventy people. When all of them had drunk their fill even then it seemed as if not a single drop had been taken out. Thus does Allah Ta'ala create the means, the "asbaab" for "rizq" or sustenance.

33) Ghazwah-e-Hunain:

During the Ghazwah-e-Hunain a thought occured to the Sahabah-e-Keram. They thought that when we were only a few in number, when we did not have any weapons, in those days even, we used to overpower our enemies and defeat them. Now we are Masha-Allah (By the Grace of Allah) quite a few in number. We have ample weapons too. Now just see how we fight and kill the "kafirs" in the battle-field! But Allah Ta'ala said that your reliance, your trust which was in Me, has now shifted to your weapons and your numbers. So now as a punishment you will be defeated in the war. And thus the Muslims were defeated.

Now, let us see. Who were these people? They were the Sahabah-e-Keram, the pious group with Hazoor-e-Akram ﷺ. When they had complete faith in Allah Ta'ala, this handful of people defeated huge armies. But when they relied on their large number and on their "Nafs" they were immediately punished. Allah Ta'ala reprimanded them - you should have put your trust in me only. Why did you rely on your numbers and on your weapons for victory? The Sahabah-e-Keram were being thus taught a lesson. When you rely on Allah Ta'ala, have complete Faith in Him, when you try to gain His approval, then Allah Ta'ala creates the

"asbaab" the ways and means for your help. He himself helps you. And when you turn away from Allah Ta'ala, your trust is in Him no longer, then Allah Ta'ala's help is turned away from you too.

This was but a temporary defeat for the Muslims. They were later given victory over the Kafirs.

34) Hazrat Zubair رضی اللہ تعالیٰ عنہ:

There is a chapter in the "Sahih-e-Bukhari" called باب برکۃ الغازی فی مالہ و اولادہ which means: "The person who works for the supremacy and promulgation of Islam, his progeny and his possessions are blessed by Allah Ta'ala with prosperity." In this chapter Imam Bukhari رحمہ اللہ تعالیٰ has also quoted a Hadith. According to it people used to deposit things as a trust or "Imanat" with Hazrat Zubair رضی اللہ تعالیٰ عنہ. He used to tell them that if I keep it with me there is a danger of its being lost or destroyed. And the rule in Shari'at is that if in spite of every precaution the "Imanat" goes to waste then it is not obligatory to pay it back to its owner. Becuase of this rule Hazrat Zubair رضی اللہ تعالیٰ عنہ used to tell the people to give their things to him as a loan and not as a trust or "imanat". In this way it would become compulsory upon him to return it. The depositor would have no fear of losing it in any way. So after taking their money in the form of loans he used to spend it on the publication of religious material, on preparations for "Jihad", for the well-being and betterment of the poor and needy and for various other works of reform and construction. Soon he owed money to countless people. Then when he was about to die he called his son and

instructed him to pay all the creditors from his estate. And if even then his creditors were left then, Hazrat Zubair رضی اللہ تعالیٰ عنہ told his son, to ask the "Maula" of Zubair to settle the debts of Hazrat Zubair رضی اللہ تعالیٰ عنہ. At the time of death Hazrat Zubair رضی اللہ تعالیٰ عنہ owed twenty-two lac dirham!

Let us see. What is the meaning of "Maula"? It has different meanings. A slave who has been set free and a master too are called "maula". A person who makes a contract, a person who is a share-holder both are called by the same name too. As mutual co-operation and friendship were prevalent in the tribes of Arab it was a usual custom for one party in a contract to repay all the debts of the other party who had died. So Hazrat Zubair's son thought that his father must be referring to someone with whom he had a contract. He asked his father who his "Maula" was. In answer Hazrat Zubair رضی اللہ تعالیٰ عنہ said,

"My "Maula" is none but my Allah!"

When Hazrat Zubair رضی اللہ تعالیٰ عنہ died, Hazrat Hakeem-bin-Hezam رضی اللہ تعالیٰ عنہ asked Abdullah bin Zubair, the son of Hazrat Zubair رضی اللہ تعالیٰ عنہ, how much was the debt. He was told that it was one lac dirham. Actually Hazrat Zubair's son wanted to keep the actual amount a secret. He just mentioned a portion of the loan, i.e., one lac dirham and ommitted the other twenty-one lac. The veracity of his answer cannot be doubted. He just did not mention the other twenty-one lac dirhams his father owed the people.

Hazrat Hakeem-bin-Hezam رضی اللہ تعالیٰ عنہ said that the estate left by the deceased would not be enough to pay the debt mentioned. One lac dirham were far too much.

Now behold the generosity of Allah Ta'ala -- how He provided a solution to the problem; how He blessed the small amount left by Hazrat Zubair رضی اللہ تعالیٰ عنہ. Here is the detail:

Hazrat Zubair رضی اللہ تعالیٰ عنہ owned some land in Ghabah. This was sold. Allah Ta'ala so blessed the proceeds of the sale that the debt of twenty-two lac was paid from it. After the debt had been paid the rest of the money from the sale of land, was divided into three parts. One third was given to Hazrat Zubair's Will and Testament. Out of the two-thirds, one-eighth was given to the four wives of Hazrat Zubair رضی اللہ تعالیٰ عنہ. Each wife was thus given a share of twelve lac dirham. Now this means that the total amont was 59800000 dirham. Let us break it down:

The share of four wives = 12 x 4 = 48
The total share of all heirs = 8 x 48 = 384
The amount given as per Will = 384 ÷ 2 = 192
The amount of debt = 22
Thus 384+192+22 = 598 or in other words 5 crore, 98 lac dirhams.

The estate from which it was becoming difficult to pay merely one lac dirham, see how Allah Ta'ala blessed it? The very same estate came to be worth nearly six crore dirhams!!

What a problem it had been. The debt of twenty-two lac dirham to be paid, from an estate worth barely one lac. Then not only this but the "parayshani" and humiliation of facing

the creditors was there too. With the help of Allah Ta'ala, by His Grace all the problems were solved. By providing His assisstance in this way Allah Ta'ala impressed upon the people that those who forsake all sins, all "gunah", they can never be troubled by any anxiety, suffering or "parayshani". The renunciation of sins and transgressions banishes all diseases of the body and soul. Such a renouncer or "mujahid", fighter of evils, if God forbid he does fall a victim to a misfortune then for him is the Divine Help of Allah Ta'ala which turns the misfortune into happiness and an inner wealth for him. Allah Ta'ala showers upon him countless blessings to the amazement of the worldly-wise people. This "waqi'ah" of Hazrat Zubair رضی اللہ تعالی عنہ teaches us this very same lesson. Renunciation of sins not only guarantees for us the blessings of the Hereafter but the blessings of this world too. Even in this world we will be showered with blessings. It will seem as if the very gates of Heaven itself were flung open wide for us. So may Allah Ta'ala grant us the unshakeable faith of Hazrat Zubair رضی اللہ تعالی عنہ. Ameen

Hazrat Zubair's son says that even long after the death of my father, whenever I was faced with a problem I used to say, 'O "Maula" of Hazrat Zubair please solve this problem for me, and it was immediately solved!

During one of my sermons I had repeated this "waqi'ah" to refresh the minds of the audience. A woman who had heard my sermon later wrote to me that I have made it a custom of mine too. Whenever I am faced with an unsoluable problem I say, "O 'Maula' of Hazrat Zubair رضی اللہ تعالی عنہ please do this for me."

As in this "waqi'ah" Allah Ta'ala's grace had been bestowed upon Hazrat Zubair رضی اللہ تعالیٰ عنہ in a special way, so it is not improbable that even today if we ask Allah Ta'ala in the same way, He may listen to our prayers and bless us too.

May Allah Ta'ala shape and form us according to His own will. May He grant us perfect trust and confidence in His own self too. Aameen!

وَ صَلَّی اللّٰہُ تَعَالٰی عَلٰی خَیْرِ خَلْقِہٖ مُحَمَّدٍ وَّ آلِہٖ وَصَحْبِہٖ اَجْمَعِیْنَ، آمِیْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِیْنَ.

GLOSSARY

1- **Aakhirat:** the life Hereafter; the life to come

2- **Ayat:** a mark; a sign; a verse of the Holy Quran.

3- **Du'a:** supplication; entreaty to Allah Ta'ala; prayer

4- **Farz:** Divine command; a duty the omission of which is considered a sin.

5- **Gunah:** sin; wrong-doing; vice; transgression.

6- **Hadith, (pl. Ahadeeth):** the traditions of the Holy Prophet ﷺ; i.e., the collection of sayings comments, actions and tacit guidance of Prophet Muhammed ﷺ which explain the Quran and how to practice it.

7- **Hakim:** one who practices Hikmat.

8- **Hijrat:** the migration of the Holy prophet ﷺ and his followers from Makkah to Madinah, to escape persecution in the 13th year of his prophet hood. Regarded as the beginning of the Muslim era. The Islamic calendar begins at Hijrah.

9- **Ishrâq:** salat offered after day-break, post sunrise nafil (optional prayers).

10- **Jannah:** Garden of Bliss; Paradise.

11- **Jihad:** an armed war against the enemies of Islam, the chosen religion of Allah Ta'ala.

12- **Jinns:** one of the genie.

13- **Kafir:** one who does not believe in Allah Ta'ala and His prophet ﷺ.

14- **Kalimah:** a word

15- **Khutbah:** a sermon.

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14- **Kalimah:** a word

15- **Khutbah:** a sermon.

16- **Majlis:** an assembly; a congregation

17- **Maulvi:** a Muslim doctor of law.

18- **Momin, (pl. momineen):** a true believer of Islam

19- **Murtadd:** an apostate.

20- **Nabi:** a prophet.

21- **Nafil 'Ibadaat:** voluntary acts of religion, the observance of which is not compulsory.

22- **Nafs: Id;** the unconscious part of the psyche, but actuated by fundamental impulses towards fulfilling instinctual needs; the reservoir of psychic energy or sexual desires; the instinctual craving or drive behind all human activities; inordinate appetites.

23- **Namaz:** salat or prayers especially prescribed by the Muslim law.

24- **Parayshani:** distress, worry, perplexity, suffering, misery, sorrow, tribulation.

25- **Qissah:** narration of an event

26- **Sabereen:** people who practice 'sabr'

27- **Sabr:** self-restraint, perseverance, constancy.

28- **Sadaqah:** voluntary charity, alms dedicated to pious uses

29- **Shara' or Shari'at:** the Divine code of life, law, statute, ordinance.

30- **Sufi:** a Muslim devotee, an abstemious person.

31- **Surah:** a chapter or division of the Holy Quran.

32- **Taubah:** repentance, asking Allah Ta'ala's forgiveness

33- **Tawakkul:** perfect reliance on Allah Ta'ala.

34- **Waqi'ah:** a true story, an incident, an event

بسم اللہ الرحمن الرحیم

Have you ever thought why the world to-day is being tortured by riots, murders, dissension, mind- and- life destroying problems?

The Holy Prophet Hazoor-e-Akram صلی اللہ علیہ وسلم has said -

کل امتی معافی الا المجابرون

My whole Ummah can be forgiven except those who openly rebel against Allah Ta'ala. They will never be forgiven.

Sahih-e- Bukhari.

THE GLARING VIOLATIONS OF THE ORDERS OF ALLAH TA'ALA:-

1 To keep a beard less than the prescribed length i.e. a fistful, trimming the beard, shaving it off completely. A person who has no love for the facial features of Hazoor-e-Akram صلی اللہ علیہ وسلم in his heart, can he still be called a faithful one, a Muslim?

2. The non-observance of "purdah" according to shari'at

   Those close relatives from whom it is a " farz " (compulsory) to observe " purdah " -

   - i Chacha-zad (son of father's brother)
   - ii Phophee-zad (son of father's sister)
   - iii Khala-zad (son mother's brother)
   - iv Mamoo-zad (son of mother's sister).
   - v Husband's younger brother
   - vi Husband's elder brother

vii Sister-in- law's husband.
viii Brother-in- law.
ix Phopha (husband of father's sister).
x Khaloo (husband of mother's sister).
xi Husband's nephew i.e. bhateeja (son of brother)
xii Husband's nephew i.e. bhanja (son of sister)
xiii Husband's paternal uncle i.e. chacha.
xiv Husband's maternal uncle i.e. mamoon.
xv Husband's phopha.
xvi Husband's khaloo.

3. For man, to cover their ankles.

4. Without dire necessity to take photographs of living beings. To have such photographs taken, to look at and keep these photographs, to go to a place adorned with photographs.

5. To listen to songs and musical instruments.

6. To watch television.

7 To earn livelihood by "haraam" (prohibited) means such as working in banks or for Insurance Companies.

8. to listen to and indulge in back- biting i.e." gheebat"

May Allah Ta'ala in his divine mercy grant the whole "ummat" of Hazoor-e-Akram صلی اللہ علیہ وسلم the ability to avoid all kinds of rebellious and disobedience to His commands. May Allah Ta'ala deliver the whole " ummat" from the tortures and perplexities of this world and the next one too. Aameem!

Rasheed Ahmed
Dar-ul- Ifta. Wal Irshaad
Nazimabad Karachi
26 Rajab 1415.

Read the published sermon in Urdu "Allah key Baghi Musalman" by Faqeeh-ul-Asr Arif billah, Alim-e-Rabbani, Hazrat Mufti Rasheed Ahmad sahib Ludhianvi, damat-barakatu- hum, for the details of these open rebellious and flagrant disobedience Read the predictions of Allah Ta'ala and Hazoor-e-Akram صلی اللہ علیہ وسلم about the severe punishments for these crimes in this world and in the Hereafter Or listen to the cassette of the same name.

For the complete deliverance from all life-destroying perplexities and problems use the effective cures compiled in the book "Her Parayshani ka Ilaaj" (The Cure of All Problems) and listen to the cassette of the same name.

After the use of these remedies how people acquired complete enviable peace; read about them in the book "Baab-ul-'Ibr", (Chapter of Admonition)